A confuta-

tion of a Popiſhe, and ſclaunderous libelle, in forme of an apologie: geuen out into the courte, and ſpread abrode in diuerſe other places of the Realme.

¶ Written by William Fulke, Bacheler in Diuinitie, and ſelowe of S. Ihons Colledge in Cambridge.

¶ Imprinted at London, by Ihon Kingſton, for William Iones, and are to bee ſolde at the newe long ſhop, at the Weſt ende of Poules.

1571.

¶ To the right honourable and vertuous Ladie, the Ladie Margaret Strange.

YOur honourable and Godly request (madame) to haue this infamous, and Popishe Apologie confuted, maie bee a sufficient testimone, bothe of your loyall affection towardes your prince & countrie, & also of vnfeigned loue towardes God, and his true religion. For as the libell being sclanderous against our soueraigne and her lawes, & blasphemous against God & his truthe, might be a reioysyng to the obstinate & rebellious, and an offence to the weake and ignorant, if the cloudes of calumniation, and deceiptful reasonyng vsed therin, were not driuẽ a waie with the blaste of some confutation: so the falshod therof beyng opened, and the crafte discouered, by your L. procuremẽt, shalbe a mat-

ter of gladnes to the godly, of grief to the wicked, of strenthenyng to the weake, and of learnyng to the ignorant. VV herby trueth beyng mainteined, and errour cõfounded, many men shalbe profited, & God hymself shalbe glorified. And your L. for preferryng so manyfolde goodnes, may be assured to receiue worthie thankes of men, and pleutifull reward of god. But this especially, wherin your L. ought chiefly to reioice, is not to be omitted, that as god hath iustified you in the merites of his sonne through faith cõceiued in your harte, so he hath geuen you an occasion hereby, of his holie name and religion, to make opẽ profession in the world. VV hẽ accordyng to the testimonie of the Apostle, as a true and liuely beleif of the hart is necessarie for iustificatiõ, so a cleare & open confession of the mouth is requisite

to

to ſaluatiõ. So that this your L. requeſte, might ſeme in all poinctes moſt fortunat, if it had not founde ſo meane an inſtrument, as I am to accõpliſhe it. For beſide that, I am inferiour to verie many of my brethren, that are meate to take ſuche a matter in hãd, I haue been for theſe two yeres almoſt, as it were ſequeſtered, both frõ ſerious ſtudie, and plentie of ſuch bõkes, as for ſuch a purpoſe, were moſt conuenient. Notwithſtãding, eſteming your L. motion, as a prouocatiõ ſente of god, to occupie my idle tyme, & to employe ſome parte of gods giftes, to the profite of his Churche, as my duetye bindeth me, I thought good to ſhew my ſelf, rather vnable, thẽ willing to ſatiſſie your godly deſire. Not that the obiectiõs of the aduerſarie were of ſuche weight, but that thei might eaſely bee auoyded by many thou-

ſand chriſtians, whom God hath indue
with meaner giftes of knowledge, & v
derſtandyng, then it hath pleaſed hym
beſtowe vpon me: but that I am priuie
myne owne imperfection, whereby I a
leſſe apt, to beautifie a matter, with ſuc
copy, & eloquence as many other are, &
I would wiſh that this argument migh
haue been handled. Neuertheles, acco
dyng to my bare, and ſimple facultie,
haue endeuoured to ſet forthe the truth
rather with ſubſtaunce of matter, the
with floriſhyng of woordes, not caryn
howe finely, but howe plainly, I migh
cauſe it to appere, ſeyng it is no leſſe
ritable to teach the ignoraunt, then it
commendable to pleaſe the learned. An
this labour I haue beſtowed for the pro
fite of others, and not for the praiſe of my
ſelf. For whiche cauſe alſo I thought

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not beſte, to encomber the ſimple reader
with many reaſos, or authorities to proue
one matter, but to enſtructe hym with a
few, and thoſe pitthie, & of force to per-
ſwade. Sauyng that in one queſtiō of iu-
ſtification, in multitude of teſtimonies, I
maie ſeme to be ouer tedious, if the cauſe
be not conſidered, whiche prouoked me
thereto. For ſeyng the aduerſaries with-
out ſhame crie out, that our doctrine of
iuſtification, is ſuche a ſtraunge paradox
as neuer was hearde of in the worlde, be-
fore our tyme, the ſame doctrine, beeyng
the chiefe foundation of true Religion, I
thought it expedient, that the vnlearned
were admoniſhed, what plētifull witneſ-
ſes it hath of antiquitie, as it hath moſte
manifeſt auctoritie in the holie worde
of God. To conclude, there were twoo o-
ther conſiderations that encouraged me,

to take vpon me this cõfutation. One be cause this Popishe apologie discoueret no greate learnyng of the aucthor, ther is no greate connyng to bee required, i hym that should make answere to it: & for that it hath presumed, to thrust it se into the princes court, it is not impertinẽ that it should be confuted, by one that i attẽdant in the same. Thus hauing doe my good will, I moste humbly desire you L. to take it in good parte: besechyng a mightie God so to continue and encreas his giftes of vertue, and godlines in you L. that you maie be blessed with true ho nour, and prosperitie in this life, and af terward, rewarded with eternall ioye, and felicitie.

Your L. to commaunde in the Lorde William Fulke.

An Apollogie of a Papiſte confuted by W. F.

THere was found in the court, either caſt of purpoſe, or loſt of negligence, a certain ſmall pamphlette, conteinyng an Apollogie, or aunſwere of a Papiſte, to ſome frendes of his, that perſwaded hym to conforme hymſelf, to the Religion now receiued in the realme, by publike authoritie: whiche when it came to my handes, ſuppoſyng it might do ſome hurte emong them that are ignoraunte, I thought good, briefly to confute it. But beeauſe the copie whiche was founde, was vnſkilfully written, I had ſome difficultie to reade it in certaine places, and ſometymes I mighte plainely perceiue, that the authours meanyng was chaunged by vntrue writyng: So that the authour, or his frendes, maie haue ſome occaſion to cauill at my publiſhing of the copie, whiche was ſo muche corrupted: In cõſideratiõ wherof, I would haue been verie glad, to haue had the principall copie of the authours owne hande, if I could haue knowen how

to come by it. But ſeyng I was out of hope of that, I peruſed, and reſtored the copie that I had, as faithfully as I could, deſtryng the auctheur, or his frendes, that haue the originall, if I haue erred in any woorde of any momente, to lette me haue knowledge thereof, and I will thereby reforme the apologie, and alter myne anſwere thereto accordyngly. The writyng had this title.

The Papiſte.

Certaine conſiderations and cauſes, moouyng me not to bee preſente at, nor to receiue, neither vſe the ſeruice of the newe booke, otherwiſe called the Common boke of praiers.

The aunſwere.

If the copie of your title, as it came to my handes, was not peruerted, you ſhewe your ſelf in your title, to bee a very peruerſe, and frowarde perſone, that maie not vouchſafe to call the booke, as it is commonly called. Eſpecially whē you pretend to geue it the name, whiche commonly it beareth, for you are not ignorante, that it is called the booke of Common praier, and not the Common booke of praier. But a

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man maie eaſely, and peraduenture truely geſſe, why you refuſed to cal it the boke of common praier, leaſte any man ſhould conceiue by the onely name, that common praier, which is ſo neceſſarie for the Churche of Chriſte (a forme whereof that booke conteineth) is altogether wantyng in your Popiſhe Churche, where, in your Miſſalles, Proceſſionalles, Hymnalles, Grailes, Antiphonalls, and Pontificalls, are not conteined common praiers, to the edification of all the churche, but idle, and vnprofitable ceremonies, to the maintenaunce of ignoraunce, and ſuperſtition.

The Papiſte.

The firſt conſideration is, becauſe the ſaide ſeruis booke, was condemned as heretical and ſchiſmaticall, *Anno domini 1553.* both by the clergie and cõuocation of this realme, and by the nobilitie and commons of theſame, by al whoſe conſentes ther paſſed an acte of Parliament, for the repeale therof. Beſide that Cranmer, Ridley, and Latimer, the chief auctours and compoſers of the ſaied boke, were therfore openly condemned by the Churche, and Lawes of this realme, & ſuffered the paines of death

in Oxforde. S. Paule in his Epiſtle willed the hebrues, to haue in remembrance their Biſhoppes, which preached vnto them the woorde of God, and diligently to obſerue and looke vpon the ende of their liues and conuerſation.

The aunſwere.

The firſt conſideration cõteineth two cauſes of your refuſal, the one becauſe the booke of Seruice, was repealed by Acte of Parliament, the other, for that Cranmer Ridley, and Latimer, were burned at Oxforde for it. To the firſt I aunſwere, that if you accompt the authoritie of the Parliament of force to condempne it, why doe you not acknowledge th'authoritie of the ſame, in eſtabliſhyng it, for anno. 1551. by all the ſtates of the realme, that boke was allowed, and appointed to bee vſed. Alſo by diuerſe Actes of Parliamente, in the tyme of our ſoueraigne Ladies reigne, eſtabliſhed, and cõfirmed. But it is no hard matter, to gather your traiterous meanyng, whiche is common to you, with all them of your religion. You accoumpte no actes of Parliament, paſſed in the tyme of kyng Edward, or Quéene Elizabeth, to be

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of any auctoritie, beyng confirmed by the roiall assent of those, whom you esteme to be no lawfull Princes, seyng your father the Pope, hath pronounced sentence of deprivation against them.

Your seconde reason, I will tourne vpon your owne necke. Seyng Cranmer, Ridley, and Latimer, did so constauntly suffer death, for the confirmation of that doctrine, whiche thei hadde taught, it is a good argumente, that thei dissembled not with vs, but vttered that truthe vnto vs, wherein as thei lived, so thei were content to dye. The text of the Apostle to the Hebrues. 13. you applie verie straungely, as though wee should thincke well of none, that suffreth death by martyrdom, whereas the Apostle meaneth cleane contrary, and exhorteth the Iewes, to followe the faithe of them, the ende of whose conuersation thei had seen to be agreable to their doctrine, who, as thei had preached diligētly, so did thei ende their liues by tormentes, in the same confession constauntely, and patiently.

The Papiste.

The seconde consideration is, that the

ſaied booke ſo vniuerſally condemned by all degrees of men here in this realme, was receiued and brought in againe only by the nobilitie and cõmons of this realme, cleane contrary to the whole mindes of our Clergie, no one perſon in the Parliamente did giue his conſente thereunto. Beſides that the whole conuocation did exhibite their boke to the contrarie. VVherin the ſhepe taking vpon theim to eſtabliſhe this boke, contrarie to the learnyng and conſcience of their ſhepherdes, thei haue doen againſt the expreſſe wordes of our ſauiour Chriſt, who in deſcribing the office of a good ſhepherde, and the duetie of good ſhepe ſaied that a good ſhepherde muſte knowe his ſheepe, and his ſheepe muſte knowe hym, heare his voice and followe hym. And the Apoſtle S. Paule in his Epiſtle Cap. 13. willed the Hebrues to obey their ſhepherdes, and ſpirituall gouernours, and to ſubmitte themſelues vnto theim, for thei doe watch euen as men whiche muſte gene accompte for their ſoules. Obey them therfore ſaieth S. Paule that they maie do it with ioie, and not with grief.

The aunſwere.

Your

Your seconde consideration, is determinable, by suche as are skilfull in the lawes of this realme, what persones muste concurre, in the Parliament, that it may be an Acte of Parliamente, and I doubte not, but the matter was so ordered, by the iudgemente of them that had knowledge, as was for the honour, and wealthe of the realme. But if any errour had been committed, at that tyme you speake of, it was since by all the three estates in Parliament redressed, the same booke of seruice, by their authoritie being confirmed. But whereas you complaine, that the Shepe in that firste Parliament, tooke vpon thē against their shepherdes, I aunswer naie, but the Shepherdes againste the Shepebiters, for your Cleargie consisted all of Wolues, and not of Shepherdes, wherefore it was the duetie of the Prince, with the nobles, and senatours of that Parliamente, to deliuer the Shepe out of their cruell tyrānie, and to banishe, and remoue all suche raueinous beastes, frō the flocke. And touchyng the booke, you saie thei exhibited, of what credite would you haue it to bee, when thei so shamefully refused

conference, before the moſte parte of the Parliamente, vpon a friuolous pretenee, in Weſtminſter churche. At whiche time al wiſe menne ſawe, that their cauſe was naught, whiche durſte not abide the triall in the open light.

The Papiſte.

The thirde conſideration is, that it is prohibited by the Canons of the apoſtles, and by the generall caunſelles alſo, that a chriſtian man ſhoulde not communicate neither in Sacramentes nor yet in commō praiers, with Heritikes and Schiſmatikes. As it appeareth in the tenth Canon, and in the ſeconde Canon of the counſell holden at Antioche. It was decreed there, that it was not lawful to communicate with excōmunicate perſones, nor to enter into any houſe, nor to praie with thē, nor lawfull to receiue them that are excommunicate out of one churche into another churche. And in the coūſel holdē at Laodicea, it was prohibited there, that the chriſtiā men ſhould enter into the churches or churche yerdes, of the heretikes, there to praie with them, and in the 33. Canon of the ſame counſell the like prohibition is there expreſſed for

praier

praier with Schiſmatikes. And in the 4. counſell holden at Carthage Canon 73. it was decreed, that chriſtian men ſhould nether praie nor ſinge with Heretikes. And who ſo euer did praie, ſinge, or communicate, with any excōmunicate perſon, whether he were of the Clergie or of the Laitie, ſhoulde be thereby excommunicated. An example we reade therefore, how the chriſtian men at Conſtantinople would not cōmunicate with the Arianes, neither in Sacramentes, nor yet in commō praiers, notwithſtādyng that the Arians did agree with the Chriſten menne in theim bothe, as in all Sacramentes, and in all poinctes of praiyng, ſauing that the Arians did ſing *Gloria patri in filio*, and the Chriſtian menne, *Gloria patri & filio, &c.* And therfore, and for that onely poinct, Ihō Chryſoſtome then beyng Biſhop of Conſtantinople, did appoincte vnto the chriſtian men a ſeperate place, and maner of praier from them, as it appeareth in the ſixth of the Hiſtorie Eccleſiaſtike. And therefore the notable doctour S. Auguſtine doth conclude, on thys wiſe, ſaiyng, that they ſhall not communicate in Sacramētes with vs, whoſe doctrine

we cannot approue and allowe.

The aunſwere.

Your third conſideration, ſtandeth vpon a fooliſhe fallation of Sophiſtrie, called petitio principij, whiche is, whē a man will take that as true, whiche his aduerſarie will not graunte hym. As you doe in this your argument, where you take that for a true principle, whiche you ſhall neuer be able to proue, namely that we are Heretikes, and Schiſmatikes. And ſo you committe double folie. Firſte, in prouyng that ſo diligentely, whiche no manne will deny (whiche is, that a manne ought not to communicate in religion with Heretikes) and ſecondly, in bringing no proofe at all, of that, which all your aduerſaries will deny, namely that thei are Heretikes, or Schiſmatikes. For you muſt firſt proue that thei are ſuche, before you can proue, that you ought to auoide their ſocietie.

The Papiſte.

The fowerth conſideration is, that the receiuyng of this new booke of ſeruice, is a condemnation of the olde, wherby is taken away 5. of the. 7. Sacramentes, the reall preſence of Chriſtes body in the Sacramente

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of the alter, the ſacrifice of the maſſe, many traditions of the Apoſtles, as the holiyng of the Fonte, oile and Chriſma in Baptiſme and Confirmation, the making of the ſigne of the Croſſe, praiers for the deade and vnto ſainctes. All ſacramentall, and godly ceremonies, frequented in the vniuerſal churche of Chriſte, and brougt into this realme with the faithe of Chriſte by S. Auguſtine, and here by hym eſtabliſhed, as ſuer ſignes and tokens of chriſtian faieth, like as the holy. S. Bede witneſſeth in his firſte boke *de geſtis Anglorum*, in the 25. 29. 30. chapiters, beſide that all the foreſaide thinges haue been alwaie approued, vſed, and allowed throughout the vniuerſal church of chriſt. And therfore ſaieth S. Auguſtine all theſe thinges whiche haue been receiued in the vniuerſall Churche of Chriſte, and approued by the vſe, and conſente therof, ought not to be ouerthrowen, nor yet to be chaūged by the iudgemente of one priuate perſon, be his learnyng and liuyng neuer ſo good, nor yet by the Biſhoppes of any one prouince or countrie, when thereby they ſhoulde breake the vnitie of Gods ſpirite, whiche is the chief treaſure in his Churche,

commen-

commended by our saiuiour Christe vnto his Apostles, wishynge and praiynge the same vnitie to be amongest theim, whiche was betwixt him and God (Ioan 17) the father. The Apostle S. Paule tought the Corinthians aboue all thinges to obserue this vnitie, and willed the Romaines that with one minde and one mouth they shoulde glorifie God. And in the Epistle to the Ephesians, he besought theim most entirely to obserue this vnitie. Again S. Augustine saieth, these thinges whiche the vniuersall churche doth teache, therfore are to be obserued and kepte of all menne, because the churche which is the spouse of Christ, hath the full authoritie of her husband Christ, and suche gouernement also of the holy ghost, that she cannot consent, but to true thinges, nor she cannot commaunde but onely suche thinges whiche are both holy, holsome and good. And farther the same S. Augustine saieth, that in the ministratio of the Sacramentes, and in the manner of praiyng vsed of Preestes, there must be an vniformitie obserued in Christes catholike Churche, that by their Lawe and maner of praiyng there may be establisshed the lawe

of

of beleuyng. And leſt that the lawe, and maner of praiyng being chaunged, may alſo bring foorthe a chaunge and alteration of faieth, like as it hath ſo proued in thys realme. Beſide that S. Ambroſe doth thinke that there can not bee the faieth, where Schiſme is, for albeit that ſchiſmatikes may haue faieth towardes God, yet they cannot haue faieth towarde the Churche of God, whom they ſuffer to bee diſmembred, and diſcerped in peeces. For wheras our ſauiour Chriſte ſuffered for his Churche, and the Churche is the myſticall bodie of Chriſte, how therfore may thei haue faith in chriſt, by whom his Paſſion is made fruſtrate, and his myſticall bodie drawen in peeces. And therefore woulde not we ſhoulde chaunge an order ſet, or a cuſtome of Chriſtes churche. For albeit ſaieth he, the reaſon or cauſe of a cuſtome may be ſought for, yet muſt it be ſo ſought for, that the cuſtome thereby be not infirmed or broken, for the ſearche may not bee made vnto deſtruction, but vnto ædification, wherby thou maiſt better obſerue the cuſtome when thou arte aſſured of the cauſe and reaſon therof. I do praiſe thee (ſaieth Tertuliane) whiche firſte

doeth

doeth beleue the cuſtome to be obſerued, before it hath learned the cauſe and reaſon why and wherfore.

The aunſwere.

In your fowerth conſideration, you ſhould haue likewiſe conſidered, that ſuche thynges, as are graunted of bothe partes, nede ſmall proofe, and that thoſe matters, whiche are in controuerſie, ſhould be ſubſtancially cõfirmed. As for example. How neceſſarie vnitie is for the Churche of Chriſte, no manne doubteth, ſo it bee in truthe, and not in falſhed: for there is vnitie emong the mooſte wicked, but not in truthe, and honeſtie.

On the other ſide, that there be fiue ſacramentes, more then the boke alloweth, that there is a carnall preſence in the Sacrament of the Lordes bodie, and bloude, that there is, or ought to be, a Sacrifice in the maſſe, ye bring not one worde of proof.

Concernyng Ceremonies, whiche you call traditions of the Apoſtles, you ſaie in deede a little, although to little purpoſe, and yet ſo confuſely, and out of all good order, that you ſeme rather to confounde, then to inſtructe your ſimple reader, for

what

what an hochpotte is this? in the middes of your Sacramentes, and Sacramentalles, to choppe in prayers for the deade, and invocation of saintes, whiche bee articles of doctrine, and not Ceremoniall observations. Againe, when you haue rehersed by name, diuers Ceremonies, as olle, and chrisme in Baptisme, your maner of confirmation, the signe of the Crosse, and all other your Sacramentalls, and Ceremonies you bryng in certain broken, and vnperfecte sentences of Doctours, whiche speake generally of Ceremonies, vsed in the churche in their age: and doe not shew that your Ceremonies were vsed then in suche maner, as you vse them now: which is a meere mockerie of your readers. For whereas you doe comprehende thē all, vnder the name of Traditions of the Apostles, if you be a man of suche learning, as you would seme to be, I dare saie in your behalfe, you will bee ashamed to come to triall of this poincte, that you vse all those Ceremonies, that were vsed in the tyme of those doctors, whose names you alledge or that al your Ceremonies, were vsed in the tymes of those Doctours, vpon whose

authorities

auctho*r*ities you would seme to grounde. But to cõsider your groundes particularly, that Augustine, whom you call saincte Augustine, was an vnlearned Monke, as appereth by his questions, propounded to Pope Gregorie, that came into this land, to corrupte the sinceritie of faithe, whiche the Britons had receiued, euen from the Apostles, aboute sixe hundred yeres after Christe, and liued twoo hundred yeres at the least, after the aunciente father sainct Augustine bushoppe of Hippo in Affrica, of whose pride and folie, you maie reade in *Galfridus Monumeth. Matheus Westmin.* and others. And truthe it is, that muche superstition, and false doctrine, he brought in, and by tyrannie mainteined, as our stories witnesse, but not all that you holde at this tyme, for your religion, in all pointes, is nothyng so old. And as for Beda, he liued longe after Augustine. But where you affirme, that all youre Ceremonies haue been alwaies approued, vsed, and allowed, throughout the vniuersall churche of Christe, I can no longer forbeare you, you saie more then all the Papistes in the worlde, will be able to proue.

Touchyng

Touchyng ſainct Auguſtine, although the place by you alledged, is not to be foūd in his vndoubted wrytyngs, yet I confeſſe that he ſpeaketh fauourably of Ceremonies cōmonly vſed, to be quietly ſuffered, and borne withall, rather then vnitie to bee broken. But what maketh this, for your Ceremonies, whiche you teache to bee neceſſarie for ſaluation, and meritorious: whiche if thei had been in ſaincte Auguſtines tyme, or that men had ſo taught of theim, there is no doubte, but he would haue vtterly miſliked theim, as hereafter in place more conueniente, I ſhall plainly declare. In your next ſentēce out of ſainct Auguſtine alſo, I muſt nēdes tel you, you plaie the ſuttle Marchaunt, to ſett forthe counterfeit ware, in ſteede of true marchandice, for Auguſtine neuer was of that opinion, that the Church hath the full authoritie of her huſbande Chriſt, and ſuch gouernemente of the holy Ghoſt, that ſhe cannot conſente, but vnto true thynges, neither hath he any ſuche wordes in al his workes. For it is well knowen, that the boke *de dogmaticis eccleſiaſticis*, out of which this ſentence ſēmeth to bee borrowed, is

not accompted among the Authenticall woꝛkes of Auguſtine, but foꝛged of muche later time, and falſly fathered vpon S. Auguſtine, to ſteale credite from his name, whiche it could not obtain of it ſelf.

And yet if this ſaiyng were graunted to bee true, it perteineth nothyng to your church, which is the Sinagoge of Sathan, and not the Churche of Chriſte. Concernyng your thirde teſtimonie of ſainct Auguſtine, I can hardely thinke that ſaincte Auguſtine, would haue an vniſoꝛmitie of Ceremonies, in pꝛaier, and adminiſtratiõ of the Sacramentes thꝛoughout all the woꝛlde, becauſe I am able to ſhewe his authoꝛitie to the contrary, as in his. 118. epiſtle to *Ianuarius*, he diſcourſeth at large. And whereas you ſaie, that the chaunge of the maner of pꝛaiyng, hath bꝛoughte in chaunge of faithe in this lande, it is cleane contrary, foꝛ the diuerſitie of faithe, teacheth vs to pꝛaie, otherwiſe then you vſe, foꝛ inuocation commeth of faithe, as witneſſeth ſainct Paule. *Roma. 10.*

The teſtimonie of ſaincte Ambꝛoſe, although you declare not, where a manne ſhould finde it, maketh little foꝛ your purpoſe.

poſe. For we agrée with hym, that Schiſmatikes are to be abhorred, but wée will not graunt to you, that wée are Schiſmatikes, as long as wée knowe, that wée are members of Chriſte. The teſtimonie of Tertuliane concernyng cuſtome, if it bee faithfully rehearſed of you, I ſe not what it maketh for you. For although laudable cuſtomes, maie be obſerued, without ſearchyng their beginnyng, what is that, to your Ceremonies, whiche containe maniefeſte impietie? For you your ſelf will not bee ſo madde, to allowe all cuſtomes, ſeyng many are contrary to the worde of GOD. And although Tertuliane was to muche addicted to the maintainyng of Ceremonies, and cuſtomes in ſome places, yet otherwhiles he either expoundeth his meanyng, or correcteth his errour, as in his booke *De virginibus velandis*, where he writeth in theſe woordes. *Hoc exigere veritatem, cui nemo præſcribere poteſt, non ſpacium temporum, non patrocinia perſonarum, non priuilegium regionum. Ex his enim fere conſuetudo initium ab aliqua ignorantia vel ſimplicitate ſortita, in vſum per ſucceſſionem corroboratur, & ita aduerſus veritatẽ vindicatur. Sed domi-*

nus noſter Chriſtus, veritatẽ ſe, nõ conſuetudinẽ cognominauit. Si ſemper chriſtus & prior omnibus: æque veritas ſempiterna & antiqua res, viderint ergo quibus nouũ eſt, quod ſibi vetus eſt.

Hæreſes non tam nouitas quam veritas reuincit. Quodcũq; aduerſus veritatem ſapit hoc erit hæreſis, etiam vetus conſuetudo. That is to ſaie. This the truthe requireth, againſte whiche no man can preſcribe, not the continuance of tyme, not the defence of perſones, not the priuiledge of any regions. For of theſe, cuſtome takyng her beginnyng, for the moſte parte, through ignoraunce, and ſimplicitie, is confirmed into an vſage, by ſucceſſion, and ſo is boſted of againſt the truthe. But Chriſt our Lorde called hymſelf the truthe, and not the cuſtome, if Chriſt were alwaies, and before all, truthe is, as eternall, and aunciente a thyng as he. Lette them bee well adviſed therefore, to whom that is compted new, whiche of hym is coumpted old. Hereſies (ſaieth he) not ſo muche their noueltie, as truthe doeth conuict, for what ſoeuer ſoũdeth againſt the truthe, that ſhalbe an hereſie, yea though it be an old cuſtome. By this teſtimonie of Tertuliane, euery man

male ſee, what he thought of old cuſtome, when it was alledged to deface the truthe, and of what cuſtomes he ſpeaketh, when he commendeth cuſtomes, namely ſuche as agree with the truthe, and not euery blinde, ſuperſtitious Ceremonie, wherof a greate nomber were inuented, many hundzeth yeres after his death.

The Papiſte.

The fifte conſideration is, that wheras I am not perſwaded that the forme of praiers ſet forth in the ſaide boke, is lawful and catholike, my comyng to heare it ſhoulde bee an acte, not onely contrarie to mine owne conſcience and alſo to my damnable ſinne, but alſo my comyng therto, ſhould be to the weake and ignorant, an occaſion of ruine, and deadly ſinne, which is called *ſcandalum infirmorum*, and I am bound by the words of our ſauiour Chriſt, to auoide that, ſaiyng wo be to that man, by whom any ſuche offence or ſlaunder ſhall vpriſe and come. For of my comyng thether, either they muſte iudge that I am a diſſembler in doyng againſt my cõſcience, or els they muſt iudge that I am in cõſcience perſwaded thereunto. And therby garher by

mine example a likyng of that thing to be good and holy, which in my very conſcience I do vtterly condemne, and that this ſlaunder ſhall not be ſo taken, as *ſcandalum acceptum*, but ſo geuen as *ſcandalum datum* of my parte. And wher as it hath been often tymes obiected vnto me, how that it is but a very ſmall matter to ſticke or ſtaie at, for to come to the Church, and heare the ſaied ſeruice, beyng ſet at libertie, ſecretly, and priuily to praie with my ſelf whatſoeuer I ſhall thinke mete, for he aunſwere, I doe reade in the Scriptures howe Eleazarus the Preeſt is in the ſame commended, becauſe he would not diſſemble the eatyng of ſwynes fleſh he, wheras he might haue eſcaped the paynes of death therby. Tertulliane writeth a booke in the praiſe of a Souldiar, and entituleth his boke *de corona militis*, becauſe that Souldiar refuſed *in natali die Seueri imperatoris*, to weare but a Garlande of flowers vpõn his heade, becauſe he ſhould therin then haue followed the maner of the gentiles, and heathen people. And rather or he would do ſo ſmall a mattet, as to weare but a Garland of flowers, he did ſuffer inpriſonment, and ther-

fore

fore is commended of ſo greate a clerke, as Tertullian was. Theodoritus in hys ſecond booke of the hiſtorie Eccleſiaſtike, in Cap. 24. doth note Leontius Biſhoppe of Antioche of greate diſsimulation, for as much as he, beyng preſent in the quire at Antioche, and in the hearing of chriſtian men, there to ſing *Gloria patri & filio, &c.* and the Arians *Gloria patri in filio, &c.* Contrariwiſe he did there openly take nether partie, but priuily at the ende of euery pſalme did ſing *Gloria pari in ſecula ſeculorum. Amen.* And ſo he mumbled it vp to hym ſelfe, *vt ab inſtantibus vix audiri poſſet*, whoſe example therfore beyng ſo manifeſt, and ſo well admoniſhed therof, I purpoſe not to followe God willyng. VVhen to diſſemble with a mā I hold it no honeſty, to diſſemble with my Prince, it is the iuſte deſerte of perpetuall diſcredite, and infamie, but to diſſemble with God, it is moſt impietie, from the whiche deteſtable ſinne, I am vtterly reſolued by the word god, ſpoken by the mouth of Helias ſaiyng: *V ſquequo claudicatis in duas partes?* How long will you halte or limpe on both ſides? And S. Ihon in his reuelation ſaieth; Becauſe thou arte neither whot

nor colde, therfore I ſhall beginne now to vomit and caſt thee out of my mouth. The premiſſes well waighed, it cannot be iuſtly ſaied that I ſticke at a trifling or ſmall matter, but a matter of greate importance, and conſcience moueth me therunto, and forceth me that I ſhoulde not vnaduiſedly without greate cauſe ſeperate my ſelf, from the vnity of the Churche, neither to condēne the vniuerſal church, vnheard hauing no iuſt or weightie cauſe why I ſhould ſo doe. For I haue alwaies, and doe thus waigh the matter with my ſelfe, that the poinctes and matters of religion, which this boke of ſeruice, hath condemned or taken awaie, ether thei were thought matters of ſmal importāce and did no harme, but being rightly vnderſtanded might haue doen good, or els thei were to be taken, for matters of impietie and intollerable to be borne withal. In caſe thei were of the firſte ſorte, whiche thei haue condemned and aboliſhed. Then in my iudgement they ſhould haue been tolerated and borne withall, for charities ſake, and for the continuance, and encreaſe of vnitie betwixte vs and the vniuerſall Church of chriſtendom. On the other ſide,

in caſe thei had been taken for matters intollerable, and could in no wiſe haue been borne with all for their impietie, as it hath been pretended, then yet in my cõſcience, we ought to haue been better aduiſed then by our priuate condemnation of theim, to haue ſhewed our ſelfe to condemne thereby, al the whole vniuerſall church of impietie vnheard, which thinges the vniuerſall church hath vſed from the Apoſtles time, and doe to this daie. As touching matters of right faieth, and godly maners, the churche of Chriſte beyng the ſpouſe of Chriſt, was neuer deſtitute of the holy ghoſt, neither could nor woulde in all this tyme haue borne or diſſembled any impietie like as. S. Auguſtine writeth hereof. The Church of God beyng placed and put among muche chaffe, and many Cockles, and wedes, the ſame church doth ſuffer, and beare with many thinges, yet that notwithſtandyng, touchyng the thinges whiche are againſt faithe, and againſt good life, the Churche doth neither approue theim, nor yet lette theim eſcape vnſpoken againſt.

The aunſwere.

In that you will not diſſemble againſt

your conscience, if you doe not dissemble, but speake as you thinke, you are to bee commended: but if your conscience, as you saie, is not yet perswaded, you are by no meanes to bée excused, for in this so cleare light of the Gospell, you could not bee so blind, if you did not obstinately close your yes, from receiuyng the Sunne beames into theim.

And whereas you thinke it not reason, to departe from the vnitie of the churche, nor to condemne the vniuersall Churche vnheard, you stande vpon a false grounde, as you doge alwaies, that the Popishe Churche, is that vniuersall Churche, but that you shall neuer be able to proue. For was the Popishe churche at any tyme, or is it nowe vniuersalle? But the Romishe churche, you will saie, is alwaies vniuersall, though it haue neuer so many enemies. But I can shewe you by saincte Augustines iudgemente, that the vniuersall Churche, maie bee without the Romishe churche. For writyng to *Casulane. Epi. 86.* he hath these woordes, speakyng of one that defended the Ceremonies, & custome of the Romishe churche, against the whole

catholike

catholike Churche. *Quod vtinam ſic quæreret, aut ſic affirmaret, vt toto terrarum orbe diffuſam, exceptis Romanis & adhuc paucis occidentalibus, apertiſſimè nõ blaſphemaret eccleſiam.* that is to ſaie: whiche thyng I would he did ſeeke in ſuche maner, or ſo affirme, that he did not moſte manifeſtly thereby, blaſpheme the churche, diſperſed throughout the whole worlde, excepte the Romanes, and a fewe other Weſterne Churches. Doe you not here ſee, that when the Romiſhe churche, with a fewe other that agreed with her are exempted, the vniuerſall churche of Chriſte ſtill remaineth, by ſainct Auguſtines iudgemente: and that if the Romiſhe Churche, departe from the whole Catholike Churche, the Romiſhe Churche is a Schiſmatike, as it is at this daie, and hath been a long time, euen ſince Antichriſte ſette vp his ſeate there, and made a generall departyng from the faith of Chriſt, which ſainct Paule propheſieth ſhould come to paſſe. y. Theſſal. y. All the whiche tyme, though there were but fewe that continued in true faithe, and honouryng of God, yet thoſe fewe, whereſoeuer thei were ſcattered in all the worlde, wer

the

the true catholike Churche of Chriſt, and were alwaies ioigned together in Chriſte their heade, by vnitie of true religion.

And whereas you ſaie, your Churche is vnheard̄e, I marualle what you meane, for what can the Pope, or any of her proctours, ſaie in her defence, but it hath been heard̄e, and confuted by the ſcriptures: Whiche thing hath cauſed, the moſt part of the regions of Europe this daie, to forſake your Hereticall, Schiſmaticall, and Antichriſtian Churche of Rome, and to ioigne them ſelues to the true Catholike, and Apoſtolike churche of Chriſt, whiche approueth all her doctrine, out of the holie Scriptures, and by theſame reproueth all your hereſies, and erronious opinions: the iudgement, and triall of whiche holy Canonicall ſcriptures, you neuer yet durſt abide. It is not therefore any priuate condemnation, whiche is pronounced out of Gods woorde, againſt hereſies, whoſe authoritie in all thynges is higheſt, and of al menne to bee obeied. Finally, where you affirme, that the churche of Chriſte, was not deſtitute of the holy Ghoſte, I agree with you, but that your Churche, is the

Churche

Churche of Christe, I maie in no wise acknowledge. And truthe it is, that the true Churche did alwaies reclaime, against the heresies of your church, as thei sprong vp and increased in the worlde, and receiued that reward, whiche true Prophetes haue accustomed to receiue of wicked tyrantes namely, persecution, imprisonmente, and cruell death, as appeared in *Bertramus*, *Marsilius* of *Padua*, *Pauperes de Lugduno*, *Iohannes de Gandano*, *Bruno Andegauensis*, *Iohannes Wicklene*, *Iohannes Hus*, *Hieronimus de Praga*. *&c.* all whiche with many other, in seuerall times & places, reproued, and confuted your false Churche, and the errours thereof, some in Italie, some in Fraunce, some in Flaunders, some in Germanie, some in Bohemia, and some in Englande, and for the moste part, were either murthered, or otherwise cruelly persecuted for their labours. But yet the heresies of your church, did not escape vnspoken against, and confuted by them.

The Papiste.

The sixte, and laste consideration, that I come not to their churche, is, because I am not of their Churche. S. Augustine in putting

ting difference of churches saieth, how vnto them whiche haue not all one Sacramentes, there can not be one religion, nor consequently one Churche. And the cause why I am not of their Churche, but refuse to communicate with theym in religion, besides this saiyng of S. Augustine, that we should not Communicate in sacramentes with those men whose doctrine we can not aproue and allow: I do refuse to be of their church, because I cannot learne nor vnderstande, of what church they are of. For thei beyng first Baptized in the catholike churche, and in the very self faieth and religion, wherin I do at this present time, beleue and remaine: thei are departed therefro, some to the Lutheranes Church, some to the Zwinglians, and comyng last of al to the church Geneua, they are in maner fled from that church also, and by attributing the chief & supreme gouernment of this their English churche vnto the Quenes highnes, thei are in doctrine directly against their old maister Caluine, being the chief Apostle of the Church of Geneua, whiche Caluine in the eight Chapter of the boke of his institutions, doth directlie reason against Kynges,

and

and Princes, for takyng vpon theim ſpiri-
tuall gouernment in the Church of Chriſt,
and in the ſame Chapiter he doeth muche
commende the holy Biſhop S. Ambroſe,
and the noble Emperour Theodoſius, Am-
broſe for his greate ſtoutnes and reſiſtance
made againſt the Emperour: And Theo-
doſius for his greate ſubmiſsion, and obe-
diens ſhewed vnto the Biſhop. The hiſto-
ry whereof is at large expreſſed *in Eccleſia-
ſtica hiſtoria*. And the ſaide Caluine in hys
expoſition vppon the fowerth Chapiter of
the prophete Amos, doth taxe King Hen-
ry the eight by name, becauſe he alone, of
all other Princes was the firſt that toke v-
pon hym in the Church of Chriſt ſpirituall
gouernmēt, whoſe example in that poinct,
there was neuer one Prince in all Germa-
nie, nor yet in any place els where, of the
whole world, that woulde followe the ſame,
but his owne naturall ſonne Kyng Edward
the ſixte, beyng then in his minoritie, and
againe the Queenes highnes that nowe is.
If therfore I ſhall departe from the comon
knowen catholike Church wherin I ſtand,
I would gladly knowe of theim vnto what
Church I ſhoulde repaire, to be inſtructed

with

with out errours, wherin vnitie, charitie, and veritie doe dwel, what forme of a churche are thei able to ſhew, wherupon a chriſtian man may be bolde to aſſure himſelfe? And if peraduenture they ceaſe not to pretende, that the Primitiue Churche is that platforme of the Churche wherunto they would reduce vs: I anſwere, that there be ſo many poinctes wherein they doe diſſent from the Primitiue Churche (like as I ſhall make ſufficient proofe thereof) that it can not be ſo, it is onely pretended, but it ſhall neuer be proued: The Anabaptiſtes, the Libertines and the Arians doe pretende gods worde, and the Primitiue Churche as well as thei: And becauſe they are ſo bolde to name the primitiue church, I aſke of theim but this one queſtiō, whether that this daie 50. or. 60. yeres laſte paſte, was their Church here in this realme, or in any other parte of chriſtendome? VVhat particuler Church either here in Englande, in the laſte yere of Kyng Henry the eight his raigne, or any other realme els, can thei name that taught or receiued vniuerſally throughout, in all poinctes the doctrine, that this preſente Churche of Englande doeth now teache, or

from

from that daie, a thouſande yeres before that, or from thence, vnto the tyme of Chriſte, and his Apoſtles. If thei can not ſhewe any one ſuche Churche (as I am well aſſured, thei ſhall neuer be able to doe) then it muſte nedes followe, that either Chriſte had no Church in the worlde al that tyme till now their commyng, or elles it muſte needes follow that their Churche, is a new inuented and vpſtert Church, whiche with chriſtes Primitiue church hath no agreans, like as it ſhall moſte plainly appeare vnto you by theſe profes followyng.

The aunſwere.

In your laſte conſideration, you doe inconſiderately alledge, that you are not of our Churche, but ſhewe no ſufficient reaſon, why you ought not to bee one of our Churche. You ſaie, we are departed from the churche, in whiche we were baptiſed, as though, if a manne were Baptiſed in a Churche of heretikes, he is bounde to remaine in theſame Churche, and heretical faithe of that Churche, in whiche he was baptiſed, ſo that if a manne were baptiſed in the Churche of Arrianes, Nouatianes, Donatiſtes, Pelagians, he might not for-

ſake the faithe, and Churche, in whiche he was baptiſed, to become a true Chriſtian catholike. A childe of ſeuen yere old, maie ſee how ſlender a reaſon it is for a manne, to continue in any Churche, or Religion, becauſe he receiued baptiſme therin. For if a Papiſt maie not become a Protestāt, becauſe he was Baptiſed in the Popiſhe churche, by theſame reaſon, a Protestant muſt not become a Papiſt, if he were baptiſed in the Protestantes Churche, which you your ſelf by no meanes will graunte.

The ſeconde reaſon you bryng, is of the diuerſitye of churches, the Lutherane, the Zwingliane, & the Geneuian. As though the diuerſitie of ſome opinions, not of the greateſt importāce, maketh diuers churches. The churche of Saliſburie, the churche of Yorke, and the churche of Bangor, had ſome diuerſitie in their maner of ſeruing God, and yet you will ſaie, thei were all one Popiſhe Churche. But to the purpoſe, you recite more names, then there be diuerſities of opinions. For Zwinglius, and Caluine, in the matter of the Sacrament, whiche you ſhote at, are all one, and Luther differeth from them. And yet

the

the difference is not so great, but that thei bee all of one Catholike Churche, because thei agree in the onely foundation, Jesus Christe, and in all opinions, that are necessary to Saluation, although Luther in his opinion of the Sacramente (as a man) was deceiued. And that diuersities of opinions (so longe as the principall grounde of faithe bee obserued uncorrupted) doeth not make diuersitie of churches, you maie easily see, by this example S. Cypriã and all the Churches of Affrica, were in this error, that such as were baptised by heretikes, should be baptised again, which was a very perilous errour. *Cornelius*, & *Stephanus* the Bishops of Rome, with the Churches of Europe were, in the contrary opinion. And yet no man euer refused S. Cypriane, to bee a member of the Catholike churche, nor iudged the churches of Affrica, that followed his errour, to bee of any other thē of ỹ vniuersall church of Christ, emong whom were many martyres, and godly men which liued & died in the same error. Now cõpare Cypriane, & Luther, the one erring in the Sacrament of Baptisme, the other in the Sacramente of the

Supper, if the errour of th'one, did not ſeparate hym from the communiõ of the catholike church, no more cã the erroꝛ of the other. Whiche thing, if it were well weighed, would remoue that ſtõblyng blocke, that troubleth many weake perſones, but can hinder no learned man, cõcernyng the controuerſie of Luther, and Zwinglius.

The third reaſon is, that we are departed, from the Churche of Geneua, becauſe we aſcribe ſupꝛeme gouernement, in Eccleſiaſticall matters, to the Quẽnes highnes. Firſte, we muſt bee bolde to tell you, that as we reuerence, and honour all particulare Churches, where true religion is eſtabliſhed, ſo we doe not grounde our ſelf vpon either the opinion, oꝛ cuſtome, of any one, but onely vpon the woꝛde of God, and ſo farre fooꝛthe to followe euery one, as thei come neare to the ſame rule. But whereas you would ſette that excellente, godly Churche of Geneua, at variaunce with vs, aboute the ſupꝛemacie, your childiſhe quarrellyng, ſhall eaſily appeare to all menne. You alledge Caluine againſte vs, in two places, one in his Inſtitutions, an other in his Comentarie of the Pꝛophet

phet Amos. A man in deede, from whom we would bee lothe to dissente, excepte it were for a greate cause. A manne of suche godlie learnyng, and profounde knowe-ledge in diuinitie, as all the Papistes, that euer were, are not worthie to carrie his bookes after hym. But before I aunswer you, I muste admonishe you, that either your copies, whiche came to my handes, were verie muche corrupted, or els you haue recited those places by heare saie, rather then by your owne obseruatiō. Your copies sendeth me to the, viij. Chapiter of his Institutions, namyng no boke, and to the fowerth. Chapiter of Amos, whereas that you speake of the one place, is in the fowerth boke, and twelue Chapiter of his Institutions: the other in the seuen Chapiter of Amos. So that in deede, it was more labour to seeke your places, then to make aunswere to them. Concerning the firste, I meruaile you were not ashamed, to alledge Caluine againste vs, where he saieth, that Kynges, and Princes, are subiecte to the discipline of the Churche, as Theodosius was content to be excommunicated by saincte Ambrose, for the mur-

ther he had committed in Thessalonica, (which none of vs denieth) and doe not remember, how substauncially he proueth, that godlie Princes haue authoritie, and ought to maintain true religion, by lawes decrees, and iudgementes, whiche is all the supreme gouernemente, that wee ascribe to the Quenes highnes.

And as for the place of Caluine vpon Amos, the truthe is this: Caluine findeth fault, not with kyng Hēry, but with those that did ascribe that title vnto hym, and sheweth for what reason, he misliked the same. Not that he denied his lawfull authoritie, whiche was meant by that title, of all his godly, and true subiectes: but because, Steuen Gardener bishop of Winchester, by false vnderstandyng thereof, declared that he vnderstode nothing therby, but the tyrannie, whiche the Pope vsurpeth ouer the churche, to be translated vnto the kyng. And therfore at a solemne cōference, at Ratisbone in Germanie, after the Popes authoritie by acte of Parliament, was abolished out of the realme, he defended all Popishe religion, whiche remained vnreformed, to bee good, and

godlie,

godlie, because it was established by the kings authoritie, who was supreme head of the churche. He disputed not by reasons, neither cared he for the testimonies of scriptures, but saied, it was in the kynges power, to abrogate all Lawes, and establishe what he thought good in the churche, as to forbidde Priestes marriage, to forbidde laie menne the vse of the Cuppe in the Churche, and all other suche matters, he saied, were in the kynges authoritie. This he saied of the kynges power abroade, and howe he abused that noble Prince at home, to make the Acte of sixe Articles, and other thynges of like effect, there be many yet aliue, that can remember. But seeyng this title of supremacie, dooeth so muche offende you, I praie you lette me demaunde one question of you. Who did first inuent it here in England? Or who did first ascribe it to kyng Henry? Was it not the whole Popishe Cleargie of Englande? when thei were caste in the Premunire, for mainteinyng the power Legantine of Cardinall Wolsey, and submittyng theim selues vnto the kynge, they flattered hym with that title, and

offered hym a greate ſomme of money, for their pardon: as witneſſeth Halle, and Grafton in their hiſtories, and ther be yet aliue many, that can remẽber it. So that if there were any faulte in it, you ſhould blame them, and not vs for it. For ſo far forthe, as beyng rightly vnderſtode, it declareth the lawfull power of the Prince, wee did, and doe yelde vnto it, but not in Steuen Gardiners ſence, whiche Caluin in the place by you alledged, doeth cõfute.

After this, you require vs to ſhewe you a Churche, where vnto you maie reſorte, whiche hath continued euen ſince Chriſt, whiche if it can not bee ſhewed, you conclude in th'ende, that Chriſt had no churche, or els our Churche is not Chriſtes Churche. Againe where our Church was fiftie, or ſixtie yeres agon. If a manne had asked of Elias, where the churche of God was in his tyme, he could not haue made aunſwere, and yet God had his Churche in Elias tyme. The Churche is not alwayes apparaunte, to the iyes of the blynde worlde, in whiche ſhe is a ſtraunger, but is compelled ſometymes to flie into the wilderneſſe, out of the ſight of men, by the perſecu-

persecutiō of the deuill, and his members, as it is Prophesied in the xy. Chapiter of saint Jhons Reuelation. And yet for fiftie or sixtie yere agone, it had been no harde matter, to haue shewed you diuers members of our Churche, bothe in Englande, & in Bohemia, as th'historie of the church declareth at large. Also in Fraunce at Merindoll, and about Lyōs, but these you will saie, agreed not with vs in all poinctes, but I will aunswere you, thei agreed in the cheifest poinctes, necessary to eternall saluation. For whatsoeuer we are able to shewe, for our Churche, I am sure you are neuer able, to shewe your self, for your churche, that whiche you require vs to shewe: namely a churche that hath continued from this tyme vpwarde, vnto the Apostles, that taught vniformely, and in all poinctes, the doctrine that the Popishe Churche nowe teacheth. Whiche thyng when you haue performed, I will doe the like for oure Churche. In the meane time, that whiche is a sufficiente rule, to finde out the true Churche, by the iudgement of Saincte Augustine, I will declare vnto you. In his booke the *vnitate ecclesiæ*, c.v.

clesia. Capi. 2. *Inter nos autem & Donatistas quaestio est, vbi sit ecclesia. Quid ergo facturi sumus? In verbis nostris eam quaesituri sumus, an in verbis capitis sui domini nostri Iesu Christi? Puto quod in illius potius verbis eam quaerere debemus, qui veritas est & optimè nouit corpus suum.* Betwene vs, and the Donatistes (saieth saincte Augustine) the question is, where the churche should bee. What shall we doe then: shall we seke her in our wordes, or in the woordes of her heade, our Lorde Iesus Christe? I thinke that rather in his woordes, we ought to seke her, which is the truthe, and beste knoweth his owne bodie. And in the .xvj. chapiter of the same booke, he writeth thus of the Donatistes *Vtrum ipsi ecclesiam teneant, non nisi diuinarū scripturarum canonicis libris ostendant.* That is, whether thei haue the churche on their side, let theim shewe none other wise, but by the Canonicall bookes of holy scriptures. Many other suche testimonies are in S. Augustine, by whiche it is plaine, that he geueth this infallible rule, to knowe the true churche, to examine the doctrine therof, onely by the scriptures. But wher as you saie, that Anabaptistes, Libertines

and

and Arians, pretende the worde of god, and the primitiue Churche, what meane you therby, that we should forsake the worde of god & the Primitiue churche, by whiche all heretikes haue bẽ cõfuted, what soeuer thei pretended. For though heretikes pretende the scriptures, yet onely by the scriptures thei are to be cõfuted, & though thei appeale to the iudgemente of the primitiue church, yet by the primitiue church thei are condemned for heretikes. I maie as well say, that Arianes, Libertines, and Anabaptistes, bolde them selues to be the true Catholike Churche, therefore wee must not allowe the true catholike churche. It is pitie to see menne, that would be counted wise, and learned, to reason so fondly, and vnlearnedly. For of all other reasons, it is the vainest, and feeblest shift that the Papistes vse, to flie frõ the scriptures, to the authoritie of the Churche, in confutation of heresies. For there was neuer yet heresie did arise, but there was as greate controuersie of the Churche, as of the opinion: for euery heretike, boasteth as well of the Churche, as of the scriptures, but when all is dooen, his bragges of

bothe,

bothe, muſte bee beaten doune, onely by the ſcriptures. But becauſe you make ſo proude bauntes, that you will ſo plainlie proue, that our Churche hath none agreeans with the primitiue churche of Chriſt, in diſcourſe of that controuerſie with you, I will ſette forthe bothe what is the Primitiue churche, and how we agree therewith, and I doubte not, but that I ſhalbe able by the grace of God, bothe to iuſtifie our cauſe, againſte your falſe accuſations, and alſo to ouerthrowe youre falſhoode, whiche you haue heaped vppe, to ouerwhelme the truthe.

And as I haue confuted your fiue conſiderations, which vnto you ſeme of greate importaunce, ſo by Gods helpe I ſhall auoide all other youre calumniations, in whiche with ſome ſubtiltie, but more impudencie, and moſte of all impietie, you goe aboute to intangle the conſciences, of ſuche as bee ignorante, and vnlearned, to withdrawe their obedience, from the godly lawes of this realme, whiche are eſtablished, for the mainteinyng of Gods true Religion, and the abolishyng of all Idolatrie, and ſuperſtition.

The Papiste.

Argumentes gathered out of the Scriptures, prouyng that this late reformed Englishe churche hath none agreans with the Primitiue churche of Christ.

The aunswere.

The very title of your argumentes declareth, of what force youre argumentes are. Your reasons are tenne in noumber, whiche if thei were all graũted to be true yet folowyeth not this conclusion, that our Churche hath no agreance, with the Primitiue Churche of Christe, excepte you would affirme, that all the doctrine of the Primitiue Churche, were comprehended in these tenne poinctes. Again your owne Popishe Churche differeth, in these tenne poinctes, as muche from the Primitiue Churche, as ours, therefore by your owne Logike, I will conclude, that your Popish churche, hath no agreance with the church of Christ. 1. For neither you haue all thinges common, 2. neither dooe you sell your houses, and landes, to putte the price in common. 3. Neither doe you make diuision to euery manne, accordyng to his necessitie. 4. Neither are all mẽbers of your

churche

Churche so prouided for, that none doe begge. 5. Neither doe you baptise onely in the name of Christe. 6. Neither doe you giue the holy ghost, by layng on your handes. 7. Neither doe you restore theim to health, whom you annoincte with oile, beyng sicke. 8. Neither doe you make open confession of your synnes. 9. Neither doe you celebrate the Sacramente, after supper. 10. Neither doe you abstaine from bloodde, and strangled, therefore by your owne reason, you haue no agreance with the Primitiue Churche of Christe. Or if you maie haue any agreance, these differences notwithstandyng, why maie not we thesame differences, nothyng lettyng vs, haue sufficient agremente therewith? You see that either your argument is nothyng worthe, or els you haue as little agreance with the Primatiue churche, as we. Your only refuge is this, that it is not necessary for you, to haue any agreance with the primitiue Churche. And that is the opinion of all Papistes, whiche is diligently to be noted, that you disclaime of al title of the Primitiue Churche, whiche you holde, was but an infante, and by ad-

dition

bition of your doctrine, and Ceremonies, is growne to bee of womannes state. As though Christ maried his Churche, when she was vnder age, and so the matrimonie was not ratified, and consumated, before the Pope had nourtured her in his schole, vntill she came to yeres of discretion. For it is as lawfull for me, so to inferre vppon your allegorie, as for you so to allegorise of her.

But that you maie the better vnderstande, what we meane by the primitiue Churche, I putte you out of doubte, that none of vs doeth attribute vnto her, suche long limites, as you doe in your argumentes, gathered out of the Doctours: where you alledge the seconde counsaill of Nice, as a determination of the primitiue churche, whiche was holden almoste eight hundred yeres after Christe. Of whiche thing you were not ignorannt, but you thought it was sufficiente, to fill vnlearned eares, with greate blastes, voide of all reason, or truthe. Wherefore, when wee appeale to the Primitiue Churche, wee meane the Churche of the Apostles, and their successours, so longe as thei continue in the doc-

trine

trine of the Apoſtles, whereof triall is to be made, by the Canonicall writynges of the Apoſtles. That whereas you accuſe vs for departyng frō your churche, as though we were of no Churche, wee defende our ſelues to be of the true churche, ſeyng we retaine the faithe, and doctrine of the primitiue Churche, whiche without all controuerſie, was the true churche. Now as I haue ſhewed you, what we accompte to bee the primitiue churche, ſo muſte I declare, in what thynges wee are bounde to conſente, and agree with the ſame. For whiche purpoſe, we muſt marke this difference, whiche I ſuppoſe, no Papiſt is ſo farre paſte ſhame, to deny: namely, that in the primitiue Churche, ſome thynges were neceſſarie, and immutable, ſome thynges againe were tempozall, and variable. Of the firſte ſozte is the doctrine, and Sacramentes, of the latter ſozte are Ceremonies, and politike conſtitutions. To the doctrine no manne maie adde, no manne maie diminiſhe, no manne maie alter, any thyng thereof. The Sacramentes beyng, as Auguſtine calleth theim, the viſible woozde, bee of the ſame nature with

the doctrine. On the other side, Ceremonies, and publike constitutions, maie bee reteined, or chaunged, as thei make beste for edificatiō, for order, and for comelines. And of this latter sorte, are all those thinges, whiche you alledge, in whiche we differ from the primitiue churche. But yet, so longe as we holde still the same faithe, and the same Sacramentes, whiche are lefte to vs by the primitiue Churche, all reasonable men will iudge, that notwithstandyng your reasons, wee haue suche agreance with the primitiue Churche, as may proue vs to be members of the same. For it is the vnitie of faithe, and Sacramētes, not of Ceremonies, and constitutions, that ioigneth vs vnto the bodie of Christe, as witnesseth sainct Paule to the Ephes. iiij. One faithe, one baptisme, one God. &c. Now let vs particularly consider your tenne differences.

The Papiste.

First it is written howe the beleuers in the Primitiue churche had all thinges in common, And no one man did reckon the thing that he did possesse, to be his owne or priuate.

The aunswere.

Firste, it it is a spoyte to see, howe to make a shewe of a greate multitude of dishes, and to fill vp the noumber of tenne, you diuide one matter into fower quarters, whiche is of the cõmunitie of al thinges, that was in the pzimitiue Churche, whiche should haue been serued all in one meale, but foz sashiõs sake. That thei had all thynges common, one while in Hierusalem, it is very true, but that thei had so alwaies, and in all places, it is most false, foz sainct Paule exhoyteth the Cozinthians, to giue almose to the pooze liberally. j. Coz. xvj, and he willeth Timothe, that he charge thẽ that be riche, in this woylde, to be ready to distribute vnto ỹ necessitie of their bzethzen. j. Timoth. vj. which needed not all, if all thynges had been common. This was therefoze a variable ozder, and constitution, whiche continued but a shoyte tyme, neither was it pzofitable, but onely then, when the noumber of the disciples was but small, in comparison, and liued all in one place at Hierusalẽ.

The Papiste.

Seconde in the Primitiue Church suche

of

of the beleuers, whiche were possessors of Landes and Houses soulde theym, and powred it doune before the Apostles, but the beleuers of this oure late reformed Churche are not come to that perfection, nor yet are aminded so to doe.

The aunswere.

This is all one with the former, for how could thei haue had all thynges common, if euery man had reteined his houses, and landes, to his priuate vse. And yet no manne was compelled to this communitie, for Peter saieth, plainlie, to Ananias, that he neded not to haue sold his land, neither to haue brought the price, but of his free will. But whereas you accoumpt it a perfection to haue all thynges cõmon, I muste bee bolde to tell you, ye sauour of Anabaptistrie, for although it was then expediente for that tyme, emong a fewe, yet it were not tollerable to bee vsed as a pefection emong all the churche of Christ But would bryng a meere confusion, and disorder of all thinges, beside that it is vnpossible, that all Christian men, in all places, should haue all thynges common.

The Papiste.

Thirdly in the primitiue churche, Chriſtes Apoſtles and their ſucceſſours were chiefe gouernours of the beleuers, and of ſuch goods as they had in common amongeſt theim, diuiſion vnto euery manne was made therof, by the appoinctment of the Apoſtles, according as they thought it nedefull or neceſſarie. And becauſe Ananias the huſbande of Saphira wente aboute to kepe backe a portion of that comon mony, for the which they ſould their Landes, the Apoſtle. S. Peter did ſtrike theim bothe with ſodaine death. But in this our reformed Engliſhe church, beſide that the beleuers are at no ſuche appoinctment of the Biſhoppes and ſucceſſors of the Apoſtles, they doe by their lawes ſpoile theim of all they haue, by takyng from them ſo muche of their temporall landes, and ſo muche of their goods, for firſte fructes, tenthes and ſubſidies as they liſte. And therfore in this poinct it hath no agreans with the order of the Primitiue church.

The aunſwere.

The Apoſtles kepte not that gouernement long in their handes, but committed it ouer to the Deacons, as it is declared

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in the sixte chapiter of the Actes, by which it is manifeste, that it was no perpetuall ꝓder, whiche in so shorte tyme, was altered. For in suche thynges, the Churche maie institute, and chaunge, as often as it shall seme expediente. But whereas you charge our Prince, to bee a spoiler of the churche by withdrawyng the landes, and goodes thereof, by takyng firste fruictes, tenthes, and subsidies, you shewe your selfe what an honest subiecte your are. We for our partes, acknowledge, that it is in the Princes power, to increase, or diminishe the stipend of the ecclesiasticall ministers as shalbe thought expedient, and that it is our dueties, to paie all suche tares, tributes, and subsidies, as by lawfull authoritie, are laied vpon vs. But I meruaile why you should accuse our princes, for takyng of subsidies, as though Popishe princes, doe not take subsidies of their Cleargies also, and moste of all when the Pope who hath no authoritie, to demaunde one penie, hath extorted suche infinite sommes of money, for annates, firste fruictes, palles, pardons, and suche other trompery: whereof how greate complaintes the

Cleargie of Englande hath made, you maie reade in Mathewe of Weſtminſter in the liues of diuers kynges, and namely of Henry the thirde, and Edward the firſt. One hiſtorie is notable, that the Pope ſente a Legate called Otto, with a letter, complainyng of the greate pouertie of the Churche of Rome, whiche was the cauſe that ſhe was compelled, to pille, and polle pooze ſuters, that ſued to the Courte of Rome, in remeadie whereof, he demaunded of euery Cathedzall churche two pre-bendes, and of euery Religious houſe, ſo much as the portiõ of two mõkes, or cloiſterers came to by yere. But the Cleargy would in nowiſe graunte it. The ſame requeſte was made in Fraunce, but could not bee obteined. Wherefore euery man maie ſee, how maliciouſly you ſlander the prince, whiche hath authoritie to take for neceſſarie affaires, of the realme, ſo longe as a competent liuyng, remaine vnto the Miniſters

The Papiſte.

Forth it is writtẽ of the Primitiue church, that of ſuche goods which thei had in common, ther was ſuch equall diuiſion made by

the

the handes of the Apostles, that no one man of the beliuers did lacke, or was forced of necessitie to begge. But since the reformation of this Englishe church, many especially of the Clergie which were before well able to liue, are now brought vnto a very bare and beggerly life and estate.

The aunswere.

This diuision lasted not longe emong the Apostles at Hierusalem, for saincte Paule from the Churches of the Gentiles, receiued almose, to supplie the necessitie of the poore saincles at Hierusalem, and by Peter, Iames, & Jhon he was exhorted so to doe, as you maie reade, in the seconde to the Galathians, and the second to the Corinth. viij. and. ix. And as for your Cleargie, if any of theim bee broughte to beggerie, it is through their owne ignoraunce, and frowardnesse, whiche either will not forsake their heresies, or are not able to minister in the Chuche of Christ, if any worthie menne bee neglected, it is the faulte of some priuate persones, and not of the whole Churche.

The Papiste.

Flueth in the Primitiue church, christes

Apoſtles did baptiſe the beleuers onely in the name of Ieſus Chriſte, and not by expreſſe woordes of the Father, the Sonne, and the holy Ghoſte, the whiche forme of baptizyng vſed in the Primitiue churche, theſe new reformatours vſe not.

The aunſwere.

That any of the Apoſtles, Baptiſed, onely in the name of Jeſus Chriſte, excludyng the name of the father, and of the holy ghoſt, it is a deteſtable ſclaūder of the holy apoſtles. Who as thei had an expreſſe commaundement, of our ſauiour Chriſte, to baptiſe in the name of the bleſſed Trinitie, the Father, the Sonne, and the holy Ghoſt, ſo there is no doubt, but thei did alwaies obſerue it, which is eaſily to be gathered out of the .xix. chapiter of the Actes where certain diſciples of Epheſus, beyng vnorderly baptiſed, by ſome prepoſterous diſciples of Jhon: aunſwered thei knewe not, whether there were an holy ghoſt or no, ſainct Paule then doeth demaunde into what thei were baptized, as though he ſhould ſaie, if you had been rightly Baptized, you could not haue been ignorants of the holy ghoſt, but by their aunſwere,

he perceiued, that thei were baptised into the name of Jhon, and not of Christe, as though Jhon had been the head of their religiō, and not christ. Then after S. Paule had declared ẏ Jhons doctrine & baptisme, was to bee referred altogether to Jesu Christe, thei were baptised into the name of Jesus Christe, that is to acknowledge Jesus Christ to be the heade and aucthour of their Religion, not that in the forme of their Baptisyng, the name of the father & of the holy ghost was excluded. And so are all other places to be expounded, where it is saied, that any are baptised in the name of Jesus Christ. And in no place is it said, that any manne was baptised onely in the name of Jesus Christ. Wherfore this cauillation as it vnprofitable for your purpose, so is it slanderous, and blasphemous against the Apostles.

The Papiste.

Sixte in the Primitiue Churche the Apostles, Peter, Ihon, aud their Successours, did geue the holy Ghost vnto their beleuers, that were before baptized by laiyng their handes vppon their heades, whiche thinge our reformators of this our English

Churche,

churche doe refuſe to doe by their denial made of the Sacrament of Confirmation.

The Aunſwere.

Although I wil not contende with you, on what parte of mens bodies, the Apoſtles laide their handes, yet it is boldly affirmed of you, that thei laide their handes on mens heades, whiche you reade not in any place of the ſcripture, but concernyng the ſubſtance of the matter, the Apoſtles by the ceremony of impoſition of handes conferred the holy ghoſt, that is to ſaie, the viſible graces and giftes of the holy ghoſt, as the gifte of tongues, the gift of prophecie, the gifte of healyng and ſuche like, whiche giftes, as they were tempozall in the Churche, to beutifie the miniſtery of the goſpell, in the firſte publiſhing therof, and nowe are ceaſed, ſo the ceremony by whiche thei were conferred, is rightly abrogated. For now the miniſters by laiyng on their handes, can not giue thoſe exterpall graces of the holie ghoſte, wherefore thei ought not to vſe that Ceremonie. Another impoſition of handes, was vſed by the Apoſtles, on thoſe that were Baptiſed, beyng infantes, which after thei came

to yeres of discretion, professed their faith bi fore the Churche, to whiche thei were Baptised, and so were receiued onely by imposition of handes, whiche was therefore called confirmation. Not that it was a Sacramente, or a signe of Gods fauour, supplying that which wãted in baptisme, but that it was a testimonie of the Churches allowing, of those that were so Baptised, and after learned the principles of their faithe. And this Ceremonie, we retaine in our churche, not as a Sacramẽte, whiche is a visible signe of an inuisible grace, betwene God and vs, but as an externall approbation, and receiuyng of the persone, in suche sorte Baptised. As for your Oile and Chrisme, that you occupie in your Popishe confirmation, hath none institution of Christe, and therefore is no Sacramente.

The Papiste.

Seuenth the order and maner was of the Primitiue churche, if any man was dangerously sicke, to send for the Priest, to praie for hym, and oinct hym with Oyle in the name of our Lorde God, whiche the reformatours of this our English churche doe refuse

refuſe to doe, by their deniall of the Sacra-
mente of extreme vnction.

The aunſwere.

In the primitiue Churche, the Elders of the Churche, had the gifte of healyng, and therefore, when any man was ſicke, thei vſed to ſende for the Elders of the Churche, who praied for hym, and anoin-ted hym with Oile, in the name of the Lorde, by whiche Ceremonie, it pleaſed GOD, to reſtore the partie to healthe, as you maie read in the v. Chapiter of ſainct James. And in the ſixte of ſaincte Markes Goſpell wee reade, that the Apoſtles be-yng ſente abroade of Chriſte, to preache, and worke miracles, vſed by the ſame ceremonie, to heale many that were ſick. But now whē the gifte of healyng, conti-nueth not in the Churche, it were a veri ridiculous thyng, to vſe that Ceremonie. And as for your extreme vnction, by no meanes can be accompted that vſage, of the Apoſtles, for you anoint none almoſt, but ſuche as are paſt hope of recouerie, ſo farre you are frō reſtoring any to healthe by your beggerly ceremonie.

The Papiſte.

Eight in the Primitiue churche we doe reade in the nintinth chapiter, of the actes of the Apostles, how vpon a certein plague there made vpon seuen brethren, the sonnes of one Sceua, by a man that was possessed with the Diuelle, many of the people whiche did beleue in Iesus Christe, therupon came and made open confession of their sinnes, and made declaration of their priuate actes and dedes, whiche the reformatours of this our Englishe Church will none of, by the denial of the Sacramente of penance, and all the partes therof.

The Aunswere.

It is straunge to see, vnto how narrow shiftes, you are driuen, to make vp a number of argumentes. Haue you nothing but open confession, to proue your priuate and auriculer confessiõs? God be thanked, there are many also in our churche, that make open confession, and declaration of their former life, led in blindenes and superstition, of their falling in time of persecutiõ and other like offences, but what is this to your popishe Sacramente of auricular cõfession? or what likelihode hath it with the same? Firste the faithfull bringyng

for the certeine examples of their actions, acknowledge how they were seduced by the deuill before they embraced the faith: the popes law compelleth men to reherse all their deedes, wordes, and thoughtes. These men made their cõfession once, the popes law requireth ech man to confesse euery yere once at least, these came forth to this confession of their owne accorde, the pope compelleth all men vppon necessitie of saluation. Againe the text saieth, that many came, but not all, the popes lawe excepteth none, these Ephesians made open confessiõ, before al the church, as you your selfe acknowledge, the pope commaundeth euery man to whisper his confession, into a prælates eare. Let al men iudge, what agrement this their confession, hath with your auricular confession. And wheras you saie, we deny the Sacrament of penaunce, and all the partes therof. The truth is, we preache repentance, as we are commaunded, by the worde of God, but no Sacrament of penance, doo wee finde in the Scripture, what you meane by the partes of penance, I cannot well tell, but if it be those three, that be

commonly

commonly sette forthe in writers of your dunsical diuinitie, contrition of harte, confession of mouth, and satisfactiō of worke, you shall here, what we thinke of them. Thei are suche, as a verie limme of the Deuill, maie performe, and yet goe to the Deuill, when he hath doon. Example in Judas Iscarioth, who hadde contrition of harte, as the Scripture teacheth, when he was sorie for his facte. And he made confession of mouthe, to the priestes, when he saied, I haue synned, in betraiyng of innocente bloode. Finally, he made satisfaction of woorke, when he restored the thirtie sluerlynges, whiche he receiued for his treason. And when he had so doon, wente and hanged hym self in despaire. You see, that Judas lacked none of youre three partes of penaunce, but he lacked faithe, without the whiche, all contrition, confession, and outward satisfaction is nothyng auailable. And therefore you teach a verie wholsome kinde of penaunce, in whiche faithe in the bloode of Christe, is no parte at all. Neither is it necessarely required thereto, by your owne doctrine. For Sacramentes (you teach) giue grace

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ex opere operato, that is, of the woorke wroughte, so a manne dooeth not withstande the receiuyng of them, whiche you call *ponere obicem*. And therefore penaunce beyng one of your Sacramentes, and absolution of sinnes, maie be receiued without faithe in the merites of Christ. Therfore kepe your penaunce for your frendes we can not skill of suche Sacramentes.

The Papiste.

Ninth the order and maner of the Primitiue churche, was to celebrate the Sacramente of christes bodie after supper, as it apeareth, both by the example geuen therof by our sauiour Christe, and by the testimonies of the Apostle sainct Paule, which they doe not obserue nor followe.

The aunswere.

You are not able to proue, that any suche order was established, in the primitiue Churche, that the Sacrament of the bodie, and bloode of Christe, should bee receiued after Supper. Although it was by our Sauiour institited after his laste Supper. Not appoinctyng any tyme, in whiche it ought of necessitie to bee receiued, no more then the Sacrament of Baptisme,

ptiſme, is bounde either to Mornyng, or Euenyng, daie, or night, or to any tyme of the daie, in whiche it was firſte ordeined. And whereas you alledge the authoritie of ſaincte Paule for your purpoſe, you doe hym greate wronge, for he reproueth the Corinthians, for confoundyng drunken, and prophane bankettes, with the holie Sacrament of the Lordes Supper. 1. Cor. 11. And as for the tyme, place, and other like circumſtances, perteinyng to the miniſtration of the Sacramentes, thei are in the diſcretiō of the churche to appoinct, as thei maie beſte ſerue for order, comelineſſe, and edification. But ouer the ſubſtaunce of the Sacramentes, the Churche hath no power, as to take the ruppe from the laie people, whiche none but the churche of Antichriſt would preſume to doe.

The Papiſte.

Tenth in the Primitiue Churche, it was decreed by a ſolemne law holden by the Apoſtles of Chriſte at Hieruſalem, that the chriſten men men ſhoulde abſteine *à ſanguine, & ſuffocato*, from blood and all ſuffocate thinges, whiche our reformatours performe not, nor will admit any faſting from

meates and drinkes at all, by the whiche teſtimonies, and proues gathered out of the diuine ſcriptures, howe plaine a matter it is that they purpoſe not in their reformation to reduce vs to the Ptimitiue Churche of Chriſte, when therewith beſides they haue no agreaunce, they doe all thinges cleane to the contrary, like as ye haue partlie hearde by profes made therfore out of the diuine ſcriptures, and ſhal heareafter more at large by the writinges, and teſtimonies of the moſte beſt learned, and graueſt fathers that euer were in Chriſtes Churche.

The aunſwere.

The Apoſtles in that Counſaile, made not a perpetuall lawe, to binde any mannes conſcience, but onely a tempozall decree, to auoide offence of the weake Iewes: who were accuſtomed to abſtaine from ſuche thinges, and this decree, as occaſion ſerued, was broken, and altered. But where you ſaie, wee can admitte no faſtyng from meates, and drinkes, at all. You ſhall vnderſtande, that we compte it no faſtyng, to abſtaine from one kinde of meate, and to fille your beallie with another kinde, as to refraine fleſhe, and to glutte

glutte your stomack with fishe. Or as the Manichies abstained from liuyng creatures, and riotted in fruictes, spices, and delicate confections. Neither did the Apostles, by that decree commaunde any fastyng, but onely abstinence from bloode, and strangled beastes, whiche was offensiue to the Iewes. And for suche ende of auoidyng offences, or for ciuile pollicie, we can, and doe admitte abstinence, from some kindes of meates, and drinkes, but not for Religions sake, neither accomptyng any suche abstinence to bee fastyng. But true fastyng, to tame the bodie, and to bryng it into subiection, to humble ourselues, to make vs more apte to praie, we commende, and exhorte menne vnto it, although we make no tyrannicall lawes, to entangle any mannesconscience with all. Your fæble kinde of reasonyng, should not incurre so greate reprehension, if you had not as well in your title, as in youre conclusion, made so bolde bragges, of your plaine proofes, whiche be so plaine in dede that euery manne maie see, thei haue no force at all in theim. And whereas you threaten to shewe, that wee doo all thyn-

ges, contrary to the primitiue Churche, you doe well to ſaie, it ſhall bee perfourmed in ſuche ſorte, as you haue proued already, that wee haue none agreaunce with the ſame. For he that hath experience, howe pithely you haue reaſoned out of the ſcriptures, can not but hope, that you will diſpute, euen as profoundly out of the Doctours.

The Papiſte.

Argumentes gathered out of the holy Fathers and aunciente doctours, prouyng that this late reformed Engliſhe Churche hath no agreance with the primitiue church of Chriſte.

The aunſwere.

A man maie eaſely perceiue, that you delight in greate nombers. For as before in your former argumentes, one matter was cutte into fower partes, to fill vp the nomber, ſo likewiſe in theſe argumentes without order, or diſpoſitiõ, diuers things are twiſe or thriſe repeated. As dipping in baptiſme, oile, and Chriſme, and croſſyng whereas if you would haue followed any order, all theſe ſhould haue made but one argument of Ceremonies, or Traditiõs.

Or if you would nedes diuide theim into their particulers, you should haue made thirtie, or fourtie argumentes of theim, and not tenne onely. But now how well you difine the primitiue Churche (as I haue touched before) a manne maie meruaile to see: sometyme, you alledge two hundreth, somtyme three hundreth, somtyme fower hundreth, sometymes fyue hundreth, and at length you come almost to eighte hundreth yeres after Christe, when you alledge the seconde Counsaile of Nice, whiche was holden in the yere of our Lorde, seuen hundred eightie and one. So that the greater halfe of all the tyme, that hath passed from Christes ascention, vntil this daie, you would haue vs to take for the primitiue churche. But you know full well, that none of vs, would allowe all that tyme, for the primitiue Churche, especially when wee speake of that state, whiche we woulde haue to bee a paterne and example to all churches. Onely your purpose was, to amase your vnlearned frendes, to whom you made this apology, with the names of so manie auncient fathers, as you rehease, and yet like a wise

man, you note but fewe places, where a man should finde their authorities, as you alledge theim, lest you should happen to be discredited. Whiche must needes be compted fraudulent dealyng, because you note some wherof no learned manne will doubte, and passe ouer so many, whiche séeme somwhat straunge, that any suche thinges should be, to those that parhappes haue reade, as muche of the aunciente doctours as you. But vnto all, your tenne argumentes, I wil first oppose one answere whiche is sufficiente, to take theim all awaie, namely that suche thinges, as you bringe in, to haue been vsed, of the primitiue churche, were not in the first churche of the Apostles, whiche is moste properly called the primitiue churche, but in the latter and more corrupte age, and the further from the Apostles, the farther from sinceritie. Beside that of Ceremonies, not manifestly impious vsed in the anneiente churche, after the Apostles, the churche at al tymes after hath power, to abrogate or alter theim, as they growe to bee abused, or cease to be profitable, & therefore diuersitie of Ceremonies, maketh not diuersi-

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tie of Churches.

The Papiste.

Firste in the Primitiue Churche they did mixe in our lordes cuppe water with wine, and so for to doe, *est lex Euangelica, & traditio dominica*, as witnesseth S. Cypriane, Irenæus, Eusebius Emissenus whiche these our reformatours will none of.

The aunswere.

The primitiue churche obserued in the sacramēt, that, which in drinking of wine, they commonly vsed, that is to put water among the wine, to allaie the strength of it, in whiche thyng, there was no harme, so long as superstition, and opinion of necessitie was awaie, but that it should bee as you saie, *lex Euangelica & traditio dominica*, the lawe of the Gospell, and the tradition of our Lorde, I suppose, you are not able to proue, by authoritie of those Doctours, whose names you recite. In deede Cypriane, verie earnestly vrgeth the law of the Gospell, & the institution of Christ, for wine to bee vsed therein, againste certaine heretikes, of his tyme, whiche contended, that it should be ministered onely with water. And so he writeth *lib. 2. Epist.*

3. to Cecilius. *Admonitos autem nos ſcias, vt in Calice offerendo, dominica traditio ſeruetur, neq; aliud fiat à nobis, quam quod pro nobis dominus prior fecit. Vt Calix qui in comemorationem eius offertur mixtus vino offeratur. Nam cum dicat Chriſtus, ego ſum vitis vera, ſanguis Chriſti non aqua eſt vtiq;, ſed vinum.* That is. Knowe thou, that wee are admoniſhed, that in offeryng the Cuppe, the tradition of our Lorde be obſerued, and that none other thyng be doen of vs, then that which our lorde before did for vs. That the cuppe whiche is offred in remembraunce of him be offered mingled with wine. For ſeyng that Chriſte ſaieth, I am the true Vine, not water truely, but wine is the bloude of Chriſte. By this teſtimonie, it is maniſeſte, that Cypriane vrgeth wine, and not water, to be of the inſtitution of Chriſte, and the lawe of the Goſpell. But I marueile how any Papiſte can bee ſo ſhameleſſe, to accuſe vs for takyng awaie water out of the Cuppe, whiche was no parte of Chriſtes inſtitution, when thei them ſelues are ſo bolde, to take awaie the cuppe altogether, whiche is the one halfe of the Sacramente, of Chriſtes owne inſtitution,

on, and continued in the Churche 1400. yeres after Christe, vntill the late Counsaile of Constance, whiche was but. 155. yeres agoen. Thei maie robbe the people of the bloodde of Christe, whiche Christe appointed for theim, and we are heinous heretikes, for not vsing water in the Cup, whereof as there is no vse, so was there none institution. This is the iudgements of those, that bee blinded with their owne pride, to espie a mote in an other mannes eye, and not to see a beame in their owne.

The Papiste.

Seconde in the Primitiue Church in baptising, they vsed to dippe the partie baptized thries in the water, and S. Basile affirmeth, that it was a tradition of the Apostles, that who so euer did not so, he shoulde be deposed therfore, wheras our reformatours doe but sprincle a little water in the foreheade of the partie baptized, it may be quickly espied that thei follow not the primitiue churche.

The aunswere.

Our sauiour Christ, commaundeth vs to Baptise, in the name of the Father, and of the Soonne, and of the holie Ghoste,

whiche, whether it bee by dippyng the bodie into the water, or by powryng water vpon the bodie, the misticall signification of washyng, is sufficiently expressed, and so longe the Baptisme is right, as for the nõber of dippinges, is nothyng materiall. We read in the scriptures, diuers formes of washing. The Eunuche, was Baptised by Philip, goyng in naked into a Riuer or Brooke. And so Baptised Jhon in Jordan. Other that were Baptised in their houses, it is moste like that water was powred on them, as Cornelius, and them that were with hym. And the keper of the prison, with his housholde. Actes. xvj. And as for the Ceremonie of thrise dippyng, although it was vsed of many, to signifie the Trinitie, yet was it not generall, nor of any necessitie. For in the fowerth Counsaile of Toledo, it was determined, that all was one, whether a childe were Baptized with three dippynges, or with one, alone. And yet it was there decreed, vpon a good consideration, that in Spaine thei should vse but one dippyng. The woordes are these, in the fowerth Counsaile Toletane, and the fiueth Canone, *Ne tamen hae*

reticit

retici videamur consentire, qui tertiò mergunt, dum eorum morem seruamus; cautum est ne in Hispania, fiat baptismus, nisi in vna mersione. that is to saie. Least we should seme to agree with heretikes, whiche vse to dippe thrise, while wee reteine their maner of baptisyng, it is decreed, that no Baptisme in Spaine, bee ministered but with one onely dippyng. In this decree of the Cõsaile, twoo thynges especially are to bee noted. Firste, that the three dippynges was not alwaies, and in all places observed, as a necessarie matter: and therefore your argumente is fallen to the grounde. Secondely, that it is profitable to alter, and chaunge suche Ceremonies, as are vsed of heretikes, that wee seme not to agree with theim in any thyng, in whiche it is lawful for vs to disagree. And for this consideration, doe we refuse to dip thrise, because we would not seme to agrée with you, whiche are heretikes, although wee acknowledge, that of it self, it is a thyng indifferente, to dippe twise, or thrise, or ones, or not at al to dip, but onely to poure on water, in signe of that spirituall ablution, whiche is representeed by that Sacrament

cramente of Baptiſme. Wherefore, you haue a verie quicke ſight, that can eſpie a knotte in a Ruſhe, and of ſo ſmall a gnat, to make ſo great an Elephante, as though all Chriſtianitie ſtoode in thriſe dippyng of a child in Baptiſme, whiche I haue proued not onely, not to haue been alwaies obſerued, but alſo by decree of a Counſaill to haue been expreſſely forbidden. Which Ceremonie, although it bee noumbred emong the canons, commonly called of the Apoſtles, yet hath he a meane iudgement in antiquitie, that can not deſcerne theim from Apoſtolike writynges. But becauſe you bryng in the Tradition of the Apoſtles, you muſte nedes giue me leaue, to preſſe you, with the ſame authoritie, and to ſhewe that you your ſelf, obſerue not the Traditions of the Apoſtles. In the vj. Canon of the Apoſtles, it is commaunded that no Biſhoppe, Prieſte, nor Deacon, ſhall put awaie his wife, vnder colour of religion, and thei that doe ſo ſhall be excommunicate. And in the ninthe, and tenthe Canons it is decreed, that whoſoeuer is preſente at the Communion, and dooeth not communicate, that he ſhould bee excommunicate,

commmicate. Yow these Canons of the Apostles (if you will needes haue them so called) be obserued in your Popishe Clergie, and your priuate Masse, what nede I to rehearse? And yet you agree with the primitiue Churche in all thynges, and we haue none agreaunce therewith at all.

The Papiste.

Thirde in the Primitiue churche they vsed Oyle and Chrisma in the ministratiō of diuers Sacramentes, which christ hymselfe did ordaine and sanctifie the night before his pasion as witnesseth S. Cypriane. And his Apostles did commende the same vnto the Churche by their traditions as witnesseth sainct Basile and S. Augustine, whiche these our reformatours will none of.

The aunswere.

In the Primitiue Churche, there was not so many diuerse Sacramentes as you speake of, but onely the Sacramente of Baptisme, and of the bodie and bloode of christe, and in neither of these, was there any institution or vsage, of oile & chrisme. And although, in the later tyme, ceremonies increased, that oyle was vsed in baptisme, yet was there not so many Sacramentes,

mentes, for Augustine saieth, vnto *Ianuarius Epis. 118. Vnde Sacramentis numero pauciſſimis, obſeruatione facillimis, ſignificatione praſtantiſſimis ſocietatem noui populi colligauit, ſicut eſt Baptiſmus Trinitatis nomine conſecratus, communicatio corporis Chriſti, & ſanguinis ipſius, & ſi quid aliud in ſcripturis canonicis cõmendatur.* Wherfore (saieth Augustine) God hath bounde the societie of his newe people, with Sacramentes in number fewest, in obseruation easiest, in significatiõ most excellent, as is baptisme consecrated in the name of the Trinitie, the communion of the bodie and blood of Christe, and if any thing els be commended in the Canonicall scriptures. The same Augustine and Chrisostome also, vpon the water and blood that issued out of Christes side, do gather, that the Sacramentes of the church, flowed out of his side, namely Baptisme and the Supper of the Lord. *Aug. Hom. in Ioann. 20. Chryſoſtom. ad Neophytos.* Augustine also in the thirde booke, *de doctrina chriſtiana Cap. 9.* rehearseth but these two Sacramentes, speakyng of those that are properly called Sacramentes, for otherwise both he and other auncient writers,

extende

extende the name of Sacrament, to al ceremonies. And yet Gregorie accompteth washyng of feete to be a Sacramente, as Baptisme and the Supper, whiche is no sacramente with you. And as for the ceremonie of annointyng in baptisme, it is as lawfull for vs to abrogate, as for you to omitte the drinke of milke and Honie after baptisme, & other such ceremonies, which you knowe were vsed as well as oyle and Chrisme. But our Sauiour Christe, the night before his Passion, did ordeine and sanctifie Oyle and Chrisme for suche purposes: I meruaile what Cipriane dare be so bolde to affirme it, seeyng the Euangelistes make no mention thereof, and here againe if you hadde noted the place of Cipriane, wee might better haue considered of his authoritie. Diuerse writinges are set forth in his name, whiche were neuer any of his workes.

The Papiste.

Fowerth, S. Basile saieth, that all determininations and instructions which are preached and kepte in the Primitiue churche of Christe, we haue receiued theim partely of the scriptures, and partly by the traditions

of

of the Apoſtles, whiche both hath like force and ſtrength vnto godlynes. As for example, the inſtructions which thei haue that truſt in the name of Ieſus Chriſte, to ſigne them ſelues with the ſigne of Chriſtes croſſe, to praie towardes the Eaſte, to vſe wordes of inuocation at the ſhewing of the Breade and the Cuppe in the holy Euchariſte; to bleſſe the water of the Fonte, the Oyle of the holy vnction, and that he alſo which is baptized, ſhould be thriſe dipped in the water, and ſuche other like thinges whiche are taught and obſerued in the Sacramente of Baptiſme, as to renounce the Deuill and his angels, ſalte, ſpitle, and the exorciſme there made to the expulſion of the deuill. All theſe thinges, and other like whiche are tought and obſerued in chriſtes churche, we haue theim ſaieth ſainct Baſile ether of the ſcriptures, or els by the tradition of the Apoſtles, whiche are of like force and ſtrēgth vnto pietie and godlynes, where as the reformatours of this Engliſh church do eſteme and iudge al the premiſes for impietie, and vndgodlines.

The aunſwere.

In this your fowerth argumente, if it maie

maie bee called an argumente, you huddle vp a number of Ceremonies, together, all whiche out of Basile, you would proue to bee Traditions of the Apostles. In deede Basile in the. xxvij. Chapiter of his booke *De spiritu sancto*, is driuē to this shifte, that either he must acknowledge many suche vnfruictfull Ceremonies, as in his tyme were crepte into the churche, to be vnprofitable, or els to flie to the tradition of vnwritten veritles. The same in effecte teacheth Augustine, and yet neither of bothe, was so ignorannte, but that at suche time as thei did throughly consider, either the dignitie of the holie scriptures, or the natures of suche humaine Traditions, thei iudged otherwise of the whole matter. For Basile in his morralles *Diffinit. xxvi.* saieth. ὁτι δεῖ παν ῥῆμα &c. that it behoueth euery woorde, and deede, to bee authorised by the testimonie of the scripture inspired of God, bothe for the certaine perswasion of the good, and the confusion of the euill. And in the *8. diffini.* εἰ γαρ πᾶν ὃ ἐυκ ἐκ πιστεως. &c. If all that is not of faith, is synne, as the Apostle saieth, and faithe is of hearyng, and hearyng by the woorde

of God, what ſo euer is beſide the diuine ſcripture, beyng not of faithe, is ſynne. Vpon whiche concluſion, a manne maie inferre, that all ſuche Traditions, as Baſile before defended, beyng beſide the ſcriptures, ar ſinne. The ſame Baſile in his briefe diffinitions to this queſtion, whether it be profitable for theim, that come newlie to the faithe, immediately to bee inſtructed out of the ſcriptures? Maketh this aunſwere. το γαρ προς την χρειαν. &c. It is bothe conueniente, and neceſſarie, that euery manne faz his neceſſarie vſe, ſhould learne out of the diuine ſcriptures, bothe that he maie bee certainely perſwaded in his Religion, and alſo, that he bee not before accuſtomed to humaine Traditions. Let this therfore ſuffice for ſainct Baſile to annſwere hymſelf.

Sainct Auguſtine alſo in his 118. Epiſtle, where he ſpeaketh moſte fauourably for Traditions, hath theſe woordes. *Sed hoc nimis doleo, quod multa quæ in diuinis libris ſaluberrimè præcepta ſunt, minus curantur & tam multis præſumptionibus, ſic plena ſint omnia, vt grauius corripiatur, qui per octauas ſuas terram nudo pede tetigerit, quam qui mẽtem*

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rem vinolentia ſepelire eſt. But this (ſaieth Auguſtine) dooeth greue me to muche, that many thinges, whiche in Gods boke, are moſte wholſomly commaunded, are leſſe regarded, and all thynges are ſo full of preſumptions, that he is more ſharpely reproued, whiche hath touched the yearth with his bare foote, in tyme of his vtas, then he that hath buried his mynde with dronkennes.

And in the ſame place he ſaieth, of Traditions: *Quamuis enim neq; hoc inueniri poſſit, quomodo contra fidem ſint: ipſam tamen religionem, quam pauciſſimis, & manifeſtiſſimis celebrationum Sacramentis, miſericordia dei eſſe liberam voluit, ſeruilibus oneribus premunt, vt tolerabilior ſit conditio Iudæorum qui etiam ſi tempus libertatis non agnouerint, legalibus tamen ſarcinis, nõ humanis præſumptionibus ſubiiciuntur*. that is to ſaie. For although this can not bee founde, how thei are contrary to the faithe, yet thei oppreſſe with ſclauiſhe burdeins, the religion it ſelf, whiche the mercie of God, would haue to bee free, with moſte fewe, and manifeſte Sacramentes of celebrations: So that the ſtate of the Iewes, is more tollerable then

ours: for although thei haue not acknowledged the tyme of libertie, yet thei are ſubiecte to burthens laied on theim by the lawe, not to humaine preſumptions.

By this you ſee Auguſtines right iudgemente, of ſuche vnprofitable Ceremonies, and Traditions. Whiche although Baſile, and he cõiecture, and geſſe to haue bẽ receiued of the Apoſtles, becauſe thei knewe none other originall of theim, yet it dooeth not followe, that thei were deliuered by the Apoſtles in deede. For many of theim (if your owne authours dooe not lye) were inſtituted by diuers Popes of Rome, long after the age of the Apoſtles. And ſome it is plaine, were inuented by heretikes. For the firſte that we read of, in any auncient, and authenticall writer, that hadde in reuerence the ſigne of the Croſſe, were the Valentiniane heretikes as witneſſeth *Irenæus, libri primi. Capit. 1.* whiche thei called *Oron crucem confirmatiuam*, the ſtrengthenyng Croſſe. And abuſed the teſtimonies of ſainct Paule, as you Papiſtes doe, where he ſaieth *verbum crucis. &c.* The woorde, or preachyng of the croſſe, *& mihi non eueniat gloriari. &c.* God forbidde

forbidde that I should reioyce, but in the Crosse of Christe. But afterwarde true Christians vsed that signe, to testifie vnto Heathen menne, that thei were Christians, and were not ashamed of the ignominious death of Christ, whiche the Gētiles did dispightfully caste in their teeth, and at length it grewe to a meare superstition, and laste of all, to moste horrible Idolatrie, when the Image of the Crosse was worshipped, sensed, and praied vnto.

Praier towarde the Easte, was vsed of the Christians, in the aunciente Church, to testifie, that thei differed from the Iewes, who praied towarde the West, least thei should seem to worshippe the Sunne risyng, as the Gentiles did. And although woordes of iuuocation were vsed, at the shewyng of the bread, and the Cuppe, yet was there no inuocation, of the Sacramentall breade and Cuppe, but of God.

Of the other Ceremonies, of anoinctyng, and thrise dipping, hath been spoken before. That the Apostles vsed no suche blessyng of the water of Baptisme, as you doe, it is manifeste, when thei Baptised in euery Riuer, and Brooke that thei came

to. In dede thei did cõſecrate the water for that time, when they vſed it to ſerue for ẏ holy vſe, but did putte no holines into it which ſhould remain after that baptiſme was miniſtred with it, as you doe. As for the ſtipulatiõ of renouncyng the deuill. &c. is in dede ẏ doctrine of the Apoſtles. Heb. v. (whiche we retain) although you laie in the ende, we do not. As for ſalte, ſpettle, & cõiuration, or exorciſme, thei ar altogeher ſuperfluous, at this tyme. Of exorciſme, there was ſome vſe in the auncient churche, but of ſalte, & ſpittle, which neuer are not mentioned in that place of Baſile. As there were many poſſeſſed with Deuills, ſo there was ſome, that that had this power of the holie ghoſt, to caſte out Deuils whiche were called exorciſtes, as witneſſeth S. Cyprian in his foWerth boke, and *Epiſ. vij. ad Magnũ. Quod hodie etiã geritur vt per exorciſtas, voce humana, & poteſtate diuina, flagelletur et vratur, et torqueatur diabolus. Et cũ exire, et hoẽs dei dimittere ſape dicat, & in eo tamẽ quod dixerit fallat, & id quod per Pharaonẽ prius geſtũ eſt eodem, mendacio obſtinationis, et fraudis exerceat: Cũ tamen ad aquã ſalutarẽ, atq; ad baptiſmi ſanctificationã veni-*

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tur, scire debemus & fidere, quia illic diabolus opprimitur, & homo dicatus diuina indulgentia liberatur, that is: Which thing also, is doen at this day, that by the exorcistes, through the voice of a man, and the power of God, the deuil is scourged, burned, and tormented. And although he saith oftē times, that he goeth out, & letteth go the men of God, and yet in so saiyng deceiueth, & practiseth the same thing, that was dooen before by Pharao, with the same lye of obstinacie, & deceipt: yet whē we come to the wholsom water, and sanctification of Baptisme, we muste knowe, and beleue, that there, the Deuill is oppressed, and the man, whiche is there dedicated, is by the mercie of god deliuered. This one testimonie emong a number is sufficient, to declare bothe, that there was in the Churche, menne indued with the gifte of castyng out Deuilles, whiche visibly, and sensibly did possesse menne: and that Exorcisme at Baptisme, was vsed for none other ende, but to deliuer suche as were possessed, and could not be deliuered by the Exorcistes, before thei were baptised, not ý euery persone which was Baptised hadde neede of exorcisme,

but onely ſuche as were vered with vncleane ſpirites. And ſeyng that gifte of caſtyng out Deuilles, doeth no moze continewe in the Churche, and thei that are to be Baptiſed, are not poſſeſſed with Deuilles, it were not onely vngodlines, but alſo mære madneſſe, foz ſuch to take vpõ them that power, whiche haue it not, oz if thei had it, to exerciſe it, where there is no nœde of it.

The Papiſte.

Fifte in the Primitiue churche thei builded churches, erected therin alters, and offered ſacrifice theron, which was a ſuer token and argument of the faieth of Chriſt, receiued like as Chryſoſtome writeth of Englande, howe that they had receiued the faieth of Chriſte, becauſe they had builded churches, and erected Aultars in the ſame, S. Beade witneſſeth, that ſainct Auguſtine at the bringyng in of Chriſtes faieth into Englande, did ſet vppe Aultars, wherupon the people did make their oblations, and the preſte did celebrate Maſſe, which theſe our reformatours doe denie and deſtroie, as greate blaſpemie vnto God.

The aunſwere.

For buildyng of Churches in any sumptuous maner, the primitiue church was not careful, but vntil Constantines time, continued in such places as thei could get, sometimes & most commōly in caues vnder the yerth, when thei were persecuted and durste not assemble in open places. And we at this time, if we had not conuenient places for the holie assembles would and wher suche conuenient howses lacke doe builde, Churches and Oratories. But not in the honour of Sainctes and Aungels as you doe, whiche thing the primitiue and auncient Churche, did not, but iudged it to be meare Idolatry, sacriledge, and blasphemie. As Basile in his. 141. Epistle prouеth the holy ghoste to be God, because he hath a temple, so doeth Didymus in his treatise *de spiritu sancto*, because no creature but God onely, can haue a temple S. Augustine *de vera religione*, *Cap.* 55, saieth, concernyng sainctes. *Quare honoramus eos charitate, non seruitute, nec eis Templa cōstruimus. &c.* Wherfore we honor theim with loue and not with seruise, neither doe we build churches vnto theim, for thei will not be so honoured of vs. Likewise in

the.8.booke.27.cap.*de ciuitate dei*,he ſaith, that chriſtians builde no temples to Martyres,and in verie many other places, he writeth to the ſame effecte. And as for Alters and Sacrifies, the primitiue churche vſed none,more then wee. The auncient churche in deede, nameth Aulters and ſacrificyng, but they meaned nothyng leſſe, then ſuche Aulters and ſacrifices, as the Papiſtes vſe. For the faſhione of their alter, whiche was the Communion Table, & ſo called of them alſo,is to be ſeen in the Panegyricall oratiõ made before Paulinus Biſhop of Tyrus, wher alſo the faſhion of their Temples is deſcribed, *Euſeb. lib.10. Cap .4.* There was but one Aulter in all the Churche, whiche ſtoode not againſte the furtheſt wall, at the Eaſt ende of the Churche,as your Aulters, but in the middeſt of the Churche, and was compaſſed rounde aboute with Grates or Latteſſes of woodde, which were called *Cancelli*, the Chauncel, with in whiche place ſo incloaſed,the Communion was miniſtred, and at the time of the miniſtration,the Miniſters and Deacones, ſtoode round aboute the Aulter, whiche is a manifeſt proofe,

that

that it was not an Aulter against a wall, like youres, but a Table standyng in the middest as ours is. Lasse of all, what they vnderstode by the name of sacrifice, I will discloase by one Testimonie of Chrisostome, whiche shalbe in steade of a greate number. For this he writeth vpon the. x. chapiter to the Hebrues. *Hom.* 17. Speaking of the sacrifice, whiche the Churche doth offer. *Hoc autem quod facimus in comemorationē quidem sit eius quod factum est. Hoc enim facite inquit in meam comemorationem. Non aliud sacrificium sicut Pontifex, sed ipsum semper facimus, magis autem recordationē sacrificij eperamur.* This Sacrifice (saieth he) that we doe, is done in remembrance of that whiche was doone. For he saied, doe this in remembraunce of me, we dooe not offer an other Sacrifice, as the high Priest, but wee offer the selfe same alwaies, or rather we exercise the remembrance of that sacrifice. By this testimony of Chrisostome, it is euident, that the olde writers, when thei spake of Sacrifice, did not meane the Popishe sacrifice of the Masse, but onely the remembrance of the sacrifice of Christe, which is the ministra-

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tion of the Communion, The Teſtimonie of Beda, concernyng Auguſtine the Monke, that came into Englande, which you alleged, is neither aunciente, beyng aboue fiue hundred yeres after Chriſte, neither yet of auctoritie to bee followed, the ſame Auguſtine beyng a ſuperſtitious proude, cruell, and vnlearned Monke For his ſuperſtition, Bede teſtifieth, his pride and crueltie is ſet forthe in our Engliſhe hiſtories, his ignoraunce, in doubtes and queſtions, whiche he propoundeth to Gregorie B. of Rome.

The Papiſte.

Sixt in the Primitiue churche both men and women, made ſolemne vowes to the abdication of all proprietie in worldlie goodes and poſſeſsions, and alſo of perpetuall chaſtitie, as it maie appeare, Actes. 5. Math. 19, and. 1. Corinth. 7. 1. Tim. 5. Exãple wherof, was in the time of the Apoſtles in Iphigenia a profeſſed virgine, whõ Hirtacus Kyng of Ethiopia woulde nedes haue takẽ to his wife, but the Apoſtle S. Mathew vouched to him, that he coulde not ſo doe for that ſhe had vowed her virginitie to God. VVherupon Hirtacus put the Apoſtle

the saincte Mathewe to death, as witnesseth Abdias and others. The Canons of the Apostles doth prohibite the mariage of priestes. The counsel holden at Chalcedon and all the auncie fathers, Dionysius, Areopagita. S. Basile. S. Ambrose. S. Augustine. S. Chrisostome, Epiphanius, and diuers others. This notwithstandyng our reformatours dooe defende suche mariages to bee lawfull and good, hauing no regarde of anie vowe or profession made to the contrarie.

The aunswere.

In the Actes are mentioned those, that were contente to giue their goodes in common, but no vowe spoken of, that thei might neuer haue any propriete of goodes. Our sauiour Christe also speaketh of some, that had made theim self chaste, for the kyngdome of heauen, hauyng the gift of continencie, but noe vowe, that thei were bounde vnto. Saincte Paule to the 1. Corinthians. vij. chapiter, commendeth Virginitie, in suche as haue the gifte, but he bindeth none with any vowes, for if a Virgine marrie, he saieth she dooeth not synne. But in the firste of Timothe. v. he entreateth of widowes, whiche as thei

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were nouriſhed by the Churche, ſo thei did miniſter vnto the Churche, and theſe made no vowe to God, but a promiſe to the churche, that thei would continue vnmarried, that thei might attende to their charge, beeyng free from houſebandes, whiche ſaincte Paule would not haue to bee choſen vnder ſixtie yeres of age, when carnall luſte is paſte. What is this to yonge girles, that are profeſſed Nonnes, at fiftene, or ſixtene yeres of age, before thei knowe, whether thei are able to liue chaſte, without any houſebande, or no? As for your fable of Iphigenia, and Hirtacus out of your newe founde olde doctour Abdias, we giue ſmall credite vnto it: the verie names doo ſufficientlye bewraie, the forgerie, whiche ſounde nothyng like to the *Æthiopian* language. The Canons cõmonly called of the Apoſtles, doe excõmunicate, a biſhop, or a clearke, that doth putte awaie his wife vnder colour of Religion, as I haue ſhewed before. The coũſaile of Chalcedon Canon, xiy. forbiddeth Clerkes to marrie wiues of a contrary Religiou, as Iewes, or Paganes. But not ſimplie forbiddeth thẽ, muche leſſe would

allowe

allowe theim, to putte awaie their lawe-full wiues. But when you proceade further, and saie, that all the auncient fathers, doe prohibite Priestes marriage, you are to generall: For I can bryng you some proues to the contrary. In deede the moste of the later sorte of auncient writers, are verie muche addicte to the praise of sole life, yet was not marriage cleane taken awaie from priestes, for more then a thousande yeres after Christe. You rehearse certaine auncient writers, and emōg them Dionysius Areopagita, of whō I must admonishe the vnlearned reader, that he is not that Dionysius whō sainct Paule at Athenes converted, but one of muche later tyme. For the reste of the Doctours, if you had alledged their sayinges, as you doe their names, I should haue saied some thyng vnto theim: But that all auncient fathers as you saie, doe not forbidde marriage of Priestes, and suche as haue vowed virginitie, you maie knowe by these examples.

First, Tertullian was a married man, and writeth a booke to his wife. Epiphanius rehearseth many heretikes, whiche

forbadde

forbadde marriage. Alſo of ſuche as had vowed virginitie, and could not keepe their vowe, he writeth *Contra Apoſtolicos libr. 2. Tom. 1. hareſ. 61. Melius eſt itaq; vnum peccatum habere, & non plura. Melius eſt lapſum à curſu, palam ſibi vxorem ſumere ſecundum legem & á virginitate multo tempore pœnitentiã agere, & ſic rurſſus ad eccleſiam induci, velut qui mala operatus ſit, velut lapſum & fractum, & obligatione opus habentem, & non quotidie occultis iaculis ſanciari ab improbitate quæ à diabolo ei infertur. Sic nouit eccleſia prædicare, hæc ſunt ſanationis medicamenta.* It is better therfore, to haue one ſinne and not manie. It is better for hym, that is fallen from his courſe, opẽly to take hym a wife, accordyng to the lawe, and to repente a long tyme, for his virginitie, and ſo againe to be brought into the church, as one that hath doone euill, as one that is fallen and bruſed, and hath neede to bee bounde vp, and not to be daily wounded with priuie Dartes, through the improbitie which is wrought to hym by the Deuill. So the Churche knoweth to preache, theſe are the medicines of healyng. You ſee here that Epiphanius, woulde haue ſuche as

could not keepe their vowe of virginitie, rather to marrie, then to burne, according to the doctrine of saint Paule.

Chrysostome, whose name also you rehearse in his second Homelie vpon the first Chapiter of the Epistle to Titus, hath these woordes. *Obstruere prorsus intendit hæreticorum ora, qui nuptias damnant, ostendens eã rem culpa carere, imo ita esse pretiosam, vt cum ipsa etiam possit quispiam ad sanctum Episcopatus solium euehi.* That is to saie. He purposeth vtterly to stop the mouthes of heretikes, which condemne mariage shewyng how that thing is without faulte, yea to be so pretious a thing, that with it any man maie be aduaunced to the holy sée of a Bishoprycke. Chrysostome therfore is not so whole on your side, as you make hym, no more is any of the auncient fathers, though it please you to abuse there names for a shewe. But who amonge all the olde writers was either a greater admirer of virginitie: or a more defacer of matrimonie, then Jerome was: and yet he writeth thus of virgines, that haue vowed continence, *ad Demetriadem: Sanctum virginum propositum, & cælestis angelorumq;*

familiæ gloriam, quarundam non bene ſe agentium nomen infamat. Quibus apertè dicendum eſt, vt aut nubant ſi ſe non poſſunt continere, aut contineant ſi nolunt nubere. That is, the ill name of ſome, that behaue not theim ſelues well, dooth ſlaunder the holy purpoſe of virgines, and the glorie of the heauenly family of aungelles, to whom it is openly to be ſpoken, that either thei doe marie, if thei can not conteine, or els that thei muſt conteine, if thei will not marrie. By theſe witneſſes it is apparant, that all auncient fathers, be not of your iudgement, if wee ſhall beleue their owne writinges, rather then your ſaiynges. And cõcerning them, that haue vowed continence, if they haue any conſcience of their vowe, and are able to performe it, none of vs exhorteth them to breake it. But ſuche as are not able to performe honeſtly, that whiche thei haue vowed raſhely, we teach accordyng to the doctrine of ſainct Paule, that it is better for them repentyng of their raſhe vowes to marie, then to burne in concupiſcens, then to committe fornication, and vnclea-nes. And this we doe not without the conſent of olde writers, as partly I haue ſhe-

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wed, and more coulde ſhewe if neede required.

The Papiſte.

Seuenth in the primitiue churche Images of Chriſte, his Croſſe and of his ſainctes, were vſed, as in Cęſarea was the Image of Chriſt ſette vppe, by the woman whiche Chriſte cured of the ſluxe of blood, as witneſſeth Euſebius and Baſilius magnus, and the generall Counſell holden at Nice, of three hundred and tenne Biſhoppes, doeth conſtantly affirme and vouche, that the Image of Chriſte and of his Sanctes in the churche, were of the tradition of the Apoſtles. And ſaincte Gregorie Nyſſen doeth write howe he did beholde the Image of Chriſtes paſsion, and that oftentymes not without teares and weapyng. Chriſoſtome ſaieth, that he that dooeth any iniurie or valiny to the Image of Cæſar, he doth cõmitte the ſame againſt Cæſar hymſelfe. S. Beade writeth, how ſainct Aug. entered into this Realme with a Croſſe of Siluer, and an Image of Chriſte painted in a table in proceſsion wiſe, ſingyng the Letanie, to whiche notwithſtandyng, what violence, and diſhonour hath been doen by our re-

formatours herein this Realme, to the Image of our ſauiour Chriſt and of his ſainctes it is not vnknowen.

The Aunſwere.

It is a proper Primitiue Churche, whiche you alledge of the ſeconde Counſaile of Nice, whiche was ſeuen hundred eightie and one yeres after Chriſte, holden by a multitude of Idolatrous, flatteryng, and vnlearned Prelates, whiche to feede the humor of that wicked Empreſſe Irene, were gathered together, not in the name of Chriſt, but againſt Chriſt, whoſe expreſſe commaundemente, thei did impugne. And with ſuche leude, and vnſenſible reaſons, and wreſtynges of the ſcriptures, that if a manne of purpoſe, to mocke the Idolaters, would inuente argumentes to laugh at, hee coulde not diuiſe more ridiculous matters. God made manne after his owne Image, *ergo* wee muſte make Images, God is meruailous in his ſainctes, ergo we muſt make Images. (Theodoſius of Amorie reaſoneth. Whatſoeuer is written, is written for our learnyng, ergo wee muſt haue Images to teache vs.) No manne lighteth a candell,

and

and putteth it vnder a Bushell, ergo Images must bee sette on the Alters, with a hundreth suche substanciall proues. And to make the matter moste manifeste, Theodorus bishop of Myre, proueth that Images must be worshiped by his Archedeacons dreames, and so dooeth other by dreames and miracles, and at laste, Tharasius Archebishoppe of Constantinople, with the whole Synode concludeth, that Angelles haue bodies, and mennes soules also be bodily, and therefore thei maie bee painted. Againste this Idolatrous, vnlearned, and blasphemous Counsaile, Carolus Magnus wrote a booke, whiche is extante, in whiche he confuteth the grosse heresie, of adoration of Images.

As for the primatiue churche of Christ, regardyng the seconde commaundement of God, did make no kinde of Images, to bee had in any vse of religion, but vtterly forbad them. As for the Image of Christ, whereof Eusebius speaketh, if it were true, was onely a monumente of the historie, sette vp in the streate, in remembraunce of the miracle, not in the churche to bee had in veneration, or worshipped.

Neither was there any Image receiued into the Churche, for three hundreth yeres after Chriſte. The Epiſtle of Epiphanius, tranſlated by ſaincte Hierome, is a notable teſtimonie.

Cum veniſſem ad villam quæ dicitur Anablatha, vidiſſemq; ibi prætereiens lucernam .&c.

When I came to a village, whiche is called Anablatha, and ſawe there as I paſſed by, a candell burnyng, and inquiryng what place it was, and vnderſtandyng that it was a Churche, I entered in, to praie, and founde there a vaile, or linnen clothe, hangyng at the doore of the ſaied churche, ſtained, and painted, and hauyng an Image as it were of Chriſt, or of ſome ſaincte. For I dooe not well remember, whoſe Image it was. Therefore when I ſawe, this thing, that the Image of a man was hanged vp, in the Churche, contrary to the authoritie of the Scriptures, I did rende it in péeces, and gaue counſaile to the kepers of that place, rather to wrappe it about ſome poore bodie that was deade, to burie hym with all. Contrariwiſe, thei murmured, and ſaied. If he would néedes rende it, it were reaſon, he ſhould giue vs

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an other vaile for it, and so chaunge it. Whiche thing when I heard, I promised, that I would giue theim one, and sende it shortlie. There passed not long tyme, but that I sought to sende theim a verie good vaile for it. For I thought that one shoulde haue been sente me out of Cyprus. And nowe I haue sente suche a one, as I could gette. And I praie you to commaunde the Elders of that place, to receiue that Vaile of this bearer, whiche is sente by vs. And to giue theim charge, that hereafter in the Churche of Christe, suche vailes bee not hanged vp, whiche are contrary to our Religion. This writeth Epiphanius to Jhon bishoppe of Hierusalem, by whiche it is euidente, what was thought of Images, at that tyme, when a painted vaile, might not bee hanged before a Churche dooze, to keepe out the winde, or for some suche purpose, and not in any respect of religion, or worshipping. The same Epiphanius, emong the heresies of Carpocrates rehearseth, that he made privilie the Image of Jesu, & Paule Homer, and Pithagoras, and worshipped them. Also he inueigheth sharply against

the Antidicomarians, and Collyridians, for vſyng, and worſhippyng the Image of Marie the Virgine. As for your teſtimonies, out of Gregorie Nyſſene, and Chryſoſtome, ſerue nothyng to the purpoſe, for Gregorie ſpeaketh not of the hiſtorie of Chriſtes paſſion, as you vntruely report, but of the oblation of Iſaac, by his father Abraham. *Conc. Nicen. 2. actione. iij.* But this picture was in ſome priuate place, not in the Churche, and place of worſhippyng.

And Chryſoſtome in his ſaiyng, concludeth not, that therefore we muſt haue Images of GOD, and of Chriſte in the Churche, but he that doeth iniurie to any manne, that is made after the Image of god, or diſobeieth a Magiſtrate, which repreſenteth the perſone of God. &c. He doth iniurie to God. For he that maketh any Image of God, doeth God greate iniurie, tranſformyng the glorie of the inuiſible GOD, into the ſhape of any corruptible creature. Rom. j. But what Chryſoſtome and diuers other godlie fathers, thought of the vſe of Images, in the churche, is erpreſſed in the counſaile of Epheſus, which

condem-

condemned Images before the Counsaile of Nice, whiche restored theim. And the Counsaile *Elibertinum*, fower hundreth yeres before that, vnder Constantine the greate, made this decree. *Capt xxxvi. Placuit picturas in ecclesia esse non debere, ne quod colitur aut adoratur, in parietibus depingatur.* That is. It is thought good, that pictures ought not to bee in the Churche, leaste that thyng, whiche is worshipped, and honoured, should bee painted on the walles. To conclude, that whiche you alledge out of Beda, concernyng Dan Augustine the Monke, I will answere by the authoritie of saincte Augustine the Bishoppe: who in his boke *De consensu Euãgelistarum libr. i. Capit. 10.* Speakyng of certaine Heathen aduersaries, whiche noumbred Paule emong the twelue Apostles, that were with Christe, while he liued, writeth in these woordes. *Credo quod pluribus locis simul eos cum illo pictos viderunt, quia merita Petri, & Pauli etiam propter eundem passionis diem celebrius, & solemniter Roma commendat. Sic omnino errare meruerunt, qui Christum, & Apostolos eius, non in sanctis codicibus, sed in pictis parietibus quaesierunt.* I beleue that in

many places thei ſawe theim painted to-
gether with hym, becauſe the Citie of
Rome, commendeth the worthineſſe of
Peter, and Paule, more notably, and ſo-
lemnely, becauſe of the ſame daie of their
ſuffering. So altogether thei were wor-
thie to be deceiued, whiche ſought Chriſt
and his Apoſtles, not in the holie ſcriptu-
res, but in painted walles. And ſo all thei
that followed your Auguſtines ſuperſti-
tions, were iuſtely blinded, and deceiued,
becauſe thei ſought not Chriſt in the ſcri-
ptures, but in painted Tables, whiche is
the puniſhemente due for Idolatrie, as
ſaint Paule teſtifieth. Roma. j.

The Papiſte.

Eight in the primatiue church the maner
of faſtyng was meruelous ſtreight, in ſo
much that Fauſtus Manicheus a 1300. yeres
agoe, did taxe the chriſtiane men, that they
ſhould in tyme of Lente, abſteine from all
meate, that is ſpoken of by the Apoſtle. S.
Paule in the firſt to Timothy the fowerth
Chapiter. And did blaſphieme the doyng
and teachyng of Chriſtes churche to be *do-
ctrinam dæmoniorum*. But Ierome vpon the
ſame place doth make anſwere, like as ſainct

Auguſtine

Auguſtine in manie places, that the church in their faſting to abſteine from meate, not therby to condemne any kynde of meate, as *Manicheus* did, but for penance, and to ſubdue the carnall concupiſcens, and ſuche other like good purpoſes. And farther for the ſtreight faſting in the primitiue Churche. S. Iheronime writeth *ad Nepotianum*, *Epiphanius in Anchorato*, whiche is nowe thought of theſe reformatours to be ſuperfluous and foliſhe, and therfore they mind not to reduce and bring vs to the order of the primitiue churche.

The aunſwere.

Concernyng Faſtyng, I haue ſpoken ſufficiently, in aunſwere of your tenth argumente, out of the ſcriptures, where you make mention of faſtyng alſo. *Euſeb. lib. v. Capit. xviij.* Teſtifieth that *Montanus* the heretike, was the firſte that preſcribed lawes of faſtyng, whom you followe altogether. And eſpecially the heretikes call *Archontici*, of whom Epiphanius writeth *lib. i. Tom. iij. Here. 40.* whiche pretended faſtyng, but obſerued none in deede, and the *Manichees* of whom S. Auguſtine teſtifieth, that vnder colour of abſtinence,

nence, thei refrained from eatyng of any liuyng thyng, and from drinkyng wine, yet did thei glutte, and pamper theim ſelues with delicate frutes, and ſpices, with drinke made of the iuice of Dates. &c. ſuch was your Popiſhe faſte: on Fridaies at Dinner, to eate no fleſhe, but as muche fiſhe, as the beallie would holde, with good ſtore of wine, at night to eate no liuyng creatures, but Figges, Reaſons, Almondes, Wardens, and Quinces baked, Succhette, and Marmelade, and other fruites conſerued with good wine, or Hipocras to helpe digeſtion. This was a ſtraight kind of faſte, yet this was Catholike enough, ſo long as greate Prelates vſed it.

The Papiſte.

Ninth in the primitiue churche, they vſed praier for the ſoules departed, whiche was the tradition of the Apoſtles, as witneſſeth Dyonyſius Areopagita *de cæleſti Hierarchia. Cap. 7.* Epiphanius Chriſoſtom *in. 1. ad Cor. Hom. 41. & in Math, 33. & Hō. 69. ad populum Antiochenum*, whiche thinge is proued alſo by the Scriptures, affirmed of all auncient writers, and hath alwaies been continued in Chriſtes Churche, and

now

now denied and taken awaie by oure reformatours, and therefore they minde not to reduce vs to the primitiue churche.

The aunswere.

I must nædes confesse, that praier for the deade, is one of the oldeste heresies, that the Papistes doe maintaine, and yet hath it no authoritie of Gods worde, nor of the primitiue Churche, for twoo hundreth yeres after Christe. Thei vsed in deede, to make mention of theim, at the celebration of the Communion, and to giue God thankes for them, whiche some tyme is called a Sacrifice offered for thē, as of Cyprian. *Lib. iiii. Epist. v.* Speaking of Martyres, of whom none doubteth, but thei were in heauen, and neded no praiers to bee made for them. *Sacrificia pro eis semper vt memimistis offerimus, quoties martyrum passiones & dies annuersaria commemoratione celebramus.* That is: Wee offer Sacrifice for theim alwaies, as you remember, so often as wæ celebrate the passion, or dayes of the Martyres, by yerely commemoration. But this vnproper kinde of speakyng, and bolde attemptes, without scripture to name the deade in the Communion,

munion, did breede in the poſteritie, many errours, as praier for the deade, the Sacrifice of the Maſſe for the deade, Purgatorie, and ſuche other. But in this nineth argumente, you bewraie your fraudulent dealing in the other, for here you note the places of the doctours, whiche you knowe no manne will denie, and in other places, where you affirme, that none of vs will graunte, you alledge their names onely, without quotyng the places.

The Papiſte.

Tenth in the Primitiue churche chriſten men were taught, to arme them ſelues with the ſigne of the Croſſe, whiche conſignatiō of the Croſſe was vſed in the adminiſtration of the Sacramentes, and that of neceſſitie, as ſainct Auguſtine ſaieth: wordes alſo of inuocation before the conſecration of the Sacrament of the Aulter, were vſed in the primitiue churche, like as the ſanctifiyng of the Fonte, the bleſſyng alſo of the Chriſme and Oyle, to annoincte the partie baptized, all which thinges were of the traditions of the Apoſtles, as witneſſeth Baſili. ſainct Cyprian, ſainct Auguſtine, Damaſ. and many other, whiche thinges beeyng

ying now vtterly abolished by the newe reformatours, they purpose not to bring vs to the order of the Primitine churche. Seeyng therefore it can not bee denied by so many testimonies gathered out of the diuine Scriptures, and holy fathers, that they agree not with the primitiue churche of christe, but doe dissent and are cleane gone from it, in so many diuerse poinctes as I haue expressed. Therefore this their reformation to reduce vs to the primitiue churche, is onely pretended of their partes and shall neuer be proued.

The aunswere.

You leape to, and fro, backwarde, and forwarde, more like to one that daunseth, then that disputeth. Haue wee not heard enough before, of crossyng, and blessyng, of Oile, and Chrisme? But thei must now be repeated againe, whiche if thei were graunted to you, and vsed of vs, as thei were in tyme of those doctours, whose names you recite, what had you gained thereby? It is your blasphemous doctrine, that we doe moste abhorre, and your Ceremonies, we hate the more, for your doctrines sake. You should therefore stande to the

defence

defence of your doctrine, and not fight ſo egerly for your Ceremonies, if you would vſe good pollicie. Nowe for theſe obſeruations, I haue aunſwered before ſufficiently, by whiche, as by the reſte of myne anſweres, I truſte it ſhall appeere, to euery manne of indifferente iudgemente, that notwithſtandyng, all your twentie argumentes of bothe ſortes, our Churche hath ſuche conformitie, and agremente with the primitiue Churche of Chriſte, that ſhe maie bee truely compted a member of the ſame, and partaker in the communion of all the ſainctes of God.

The Papiſte.

Of what force, ſtreingth, and eſtimatiō thoſe thinges are of, whiche haue been vſed in chriſtes catholike churche, it ſhal appeare by theſe teſtimonies of ſainct Auguſtine followyng.

The aunſwere.

Before you had ſpoken of the force of thoſe matters, you ſhould haue doen well to haue conſidered the force of your argumentes, whiche, howe ſtronge ſo euer thoſe thinges bee, are to weake to proue that, whiche you propounde, namely

ly that our Churche hath none agreaunce at all, with the Primitiue Churche of Christe. But seyng you will needes sette forthe the dignitie of these matters, wee will seuerally consider, all these fower argumentes.

The Papiste.

Firste saincte Augustine writyng againste the Donatistes, saieth, looke what thinges the vniuersall church of christe obserue, and hath at all tymes obserued, if the same bee not ordeined by any generall counsell, thē it ought most firmely to be beleued, that it came to vs onely by the auctoritie, and tradition of the Apostles.

The aunswere.

Although I knowe what to thinke of vnwritten Traditions, yet if you bee able to proue, that al these thinges wherof you speake, the vniuersall Churche of Christ, doeth, and hath alwaies obserued, I will yelde to you, that thei are the Tradition of the Apostles, accordyng to your testimonie, whiche if you canne not doe, (as I am well assured, you will neuer bee able to doe it) by your owne reason, and authoritie, we neede not holde theim for

Traditions of the Apoſtles, nor yet decrees of generall Counſailes.

The Papiſte.

Second ſainct Auguſtine in hys Epiſtle *ad Caſulanum*, ſaieth, how in all theſe thinges, whereof the Scriptures hath made no certeine determination, the maner of the people of god, or decrees of our elders, muſt be taken and holden as a lawe to gouerne our ſelues, and in the ſame Epiſtle he maketh mention how the Sondaie, becauſe it is not faſted, whiche faſtyng is a Sacrifice acceptable to God. Therefore ſaieth he, the Sondaie maie not bee celebrated and kepte without an other Sacrifice whiche is acceptable to God.

The aunſwere.

The Scripture hath determined of all neceſſarie articles of faithe, and againſte all ſuperſtitious opinions, and Ceremonies. And theſe thynges you ſpeake of, wo proued to bee ſuche, therefore in theim by Saincte Auguſtines rule, neither the cuſtome of people, nor the decrees of elders muſte take place, but the authoritie of Goddes woorde. But of ſuche thynges as bee variable Ceremonies, for edification, order,

order, and comelinesse sake, diuers particuler Churches, maie make particuler decrees, whiche are nothyng preiuditiall to the vniuersall Churche of Christ, whiche is the principall argumente that sainte Augustine handeleth, in that 86. Epistle to *Casulanus*, where he defendeth the custome of the moste parte of the Churche, againste the custome of the Churche of Rome. As I haue touched before, whiche thyng, of you will in nowise bee allowed. And as concernyng the Sacrifice he speaketh of, to bee celebrated on Sondaie, he meaneth not the propiciatorie Sacrifice of the Masse, as perhaps you would seme to inferre. But the celebration of the communion, for thus he writeth in the same Epistle against *Vrbicus*. *Dicit cessisse panipecus, tanquam nesciens & tunc in dominimensa, panes propositionis poni solere, & nunc se de agni immaculati corpore partem sumere, dicit cessisse poculo sanguinem, nõ cogitans etiam nunc se accipere in poculo sanguinem*. He saith that the Shepe hath giuen place to the breade, as though he were ignorannt, that then also the Shewbread, was vsed to bee sette on the Lordes boarde, and that now

alſo he taketh parte of the bodie of the immaculate Lambe: he ſaieth that bloodde hath giuen place to the Cuppe, not conſideryng that now alſo, he receiueth bloode in the Cuppe. Theſe wooꝛdes declare, bothe that the Sacrifice was nothyng but the Communion, and alſo that the wine is none otherwiſe called bloodde, then the bꝛead is called a lambe, and that the bꝛead in nature, and ſubſtaunce is ſuche, as was the Shewbꝛeade, in whiche was no tranſubſtantiation, and thirdely, the neceſſitie of the Communion in both kindes, if this analogie of Auguſtine muſt ſtande, wheꝛfoꝛe ſainct Auguſtine in this Epiſtle, maketh little foꝛ your purpoſe.

The Papiſte.

Thirde ſaincte Auguſtine in his thirde Epiſtle *ad Ianuarium* ſaieth, that the thinges whiche we doe obſerue throughout the whole worlde, beyng not written, but deliuered vnto vs, either from the Apoſtles or generall counſelles (the auctoritie wheroꝛ is notable) and as of theim receiued, ought to be obſerued, as the yerely remembrance and feaſtes of the paſsion of Chriſte, of his aſcention into heauen, and of the cōmyng

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of the holy ghoſt, whiche are celebrate in the Churche of Chriſte, or any other like thing whiche is vniuerſally obſerued from whatſoeuer it firſt came fro, and therefore ſaieth ſainct Auguſtine in the ſame Epiſtle, to reaſon or diſpute why the ſame thinge ought to be obſerued, whiche of long tyme hath been obſerued throughout the whole world, by the auctoritie of chriſtes church, *inſolentiſſima inſania eſt*, it is a poincte ſaieth he of extreme madnes. And therfore ſaieth ſaincte Aug. the chaunge made of ſo long a cuſtome, yea though the ſame ſhoulde be verie profitable, yet by the newnes thereof it doeth vexe and trouble the Churche of Chriſte, it is made vnprofitable, vnfruictful and finally hurtfull to the church of chriſt, and for an example therof, he doth there alledge how the diſciples of chriſt did receiue the body and blood of chriſte, not faſtinge but after ſupper, is the vniuerſall church of chriſte therefore to be reproued, or the cuſtome therof to be chaunged, whereby wee do in the ſame, receiue the body and blood of chriſte faſtyng, and that for a more reuerence therunto, in preferryng the foode of the ſoule, before the foode of the bodie?

doubtles ſo for to doe it, ſhoulde bee after the minde of Auguſtine, both hurtfull vnto the churche of chriſt, and a greate ponct of madneſſe.

The aunſwere.

This teſtimonie in effecte, is the ſame with the former. Saincte Auguſtin would haue ſuche Traditions, as haue alwaies been vſed in the Churche, to bee ſuppoſed, that either thei came from the Apoſtles, or from the generell Counſailes: but here wee haue, diligently to conſider, that wee admitte not all ſuche thynges, as are called Traditions, but onely ſuche as are vniuerſally, and haue been alwaies vſed in the Churche. Secondely, that thei bee not contrary to the doctrine of the Apoſtles, conteined in the holie ſcriptures, for then it is moſte certaine, thei are no Traditions of the Apoſtles, for thei did not deliuer one thyng in writyng, and a contrary thyng in Tradition. Thirdly, that whatſoeuer Tradition of the Apoſtles, is not conteined in the ſcriptures, although wee knewe it came from the Apoſtles, it is lawfull vpon good conſideration to alter it. For ſeyng that all neceſſaris matters,

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are conteigned in the scriptures, whatsoeuer thei deliuered, whiche is not conteined in the scriptures, was but tempozall, & might be chaunged, aswell as the decree *De sanguine et suffocato*, of blood, & strangled.

And that we ought not to receiue, what soeuer is commended to vs, as a Traditiõ of the Apostles, maie appere by these exãples. *Irenæus* was a manne that liued nere to the age of the Apostles, foz he sawe, as he hymself doeth testifie, *Polycarpus* the disciple of sainct Jhon. And he declareth that it was a Tradition, commonly receiued in Asia, as of sainct Jhon the Apostle, and of other of the Apostles, that our sauiour Chzistte liued fiftie yeres, whiche is contrary to the truthe of the Gospell. *Irenæus libri. 2. Cap. xxxv.* If suchs a fable could bee credited, foz an Apostolike Tradition, so sone after the Apostles departure, what maie bee iudged of those, that in two hundzeth, thzee hundzeth, fiue hnndzeth, fire hundzeth, eight hundzeth yeres after the Apostles, were not heard of, but sodainlie were sette out in the wozlde, as Traditions of the Apostles. *Eusebius* also repozteth, *libri. v. Cap. xviii.* that it was alledged

as a Traditiõ of the Apoſtles, that Chriſt commauuded theim, not to departe from Hieruſalem, twelue yeres after his aſcenſion, whiche is manifeſtly contrary to the the hiſtorie of the Actes of the Apoſtles. *Tertuliane* after he was fallen into the errour of the *Montaniſtes*, boucheth the Tradition of the Apoſtles, againſt the Catholikes, whom he calleth *Pſychicos*, that is, *animales*, naturall men, and not ſpirituall.

Ieronime in Euangel. Math. libr. 4. Cap. xxv. declareth that it was a Tradition emong the Jewes, that Chriſt ſhould come at midnight, wherupon he gathereth that the Tradition of the Apoſtles was deriued, that on Eaſter eue, the people ſhould not depart out of the churche, before midnight, but tary there for the commyng of Chriſt. A likely matter, that the Apoſtles would make a Tradition, of the erroure of the Jewes. The ſame *Ieronyme* vpon the firſte Chapiter of Agge ſaieth verie well of the Apoſtolicall Traditions: *Sed & alia quæ abſq; auctoritate, & teſtimonijs ſcripturarum quaſi Apoſtolica traditione ſponte reperiunt atq; confingunt, percutiet gladius dei.* But other thinges alſo (ſpeakyng of hereſ-

tikes)

tikes) whiche thei finde out, and feigne of them selues, without the authoritie, and testimonies of the scriptures, as it were by Tradition of the Apostles, the swoorde of God dooeth strike. By these examples, and testimonies, it is manifeste, that wee must not by and by, receiue what soeuer is saied, to be a Tradition of the Apostles.

The Papiste.

Fowerth saincte Augustine in his thirde Epistle *ad Ianuarium*, in speakyng of these thinges, whiche in diuerse partes are obserued in christes Churche diuersely, he geueth that certeine and sure rule, that if thei be not against the professed faieth of christes churche, nor against the good liuyng and maners of men, but haue in theim some maner of encouragement of a better life, whereseoeuer saieth he we dooe knowe anie such thing diuersely to be vsed, we shal not only not disalow theim, but also folow thē, with praise, and innouation of life. So that the infirmitie and weakenes of some men be not let therunto. when otherwise if more profette maie come therby vnto the good, then hurte vnto the weake offended therby, *sine dubitatione faciēda sunt*, without doubte

(ſaieth he) al ſuche although thei be diuerſe, and in diuerſe places diuerſely obſerued, yet they ought to be continued and kepte.

The aunſwere.

Wee agree with ſainct Auguſtine, that ſuche Ceremonies as are inſtituted for order, and comelineſſe ſake, beyng diuers in diuerſe churches, if thei be not contrary to the Scriptures, are to bee obſerued of ſuche, as remaine in thoſe Churches. And what this ſhould make, either for you, or againſte vs, I doose not ſee at all. For your Ceremonies, are voide of edifiyng, vnorderly, vndecent, for the churche of Chriſt, and then the opinion of merite, and ſatiſfaction, that you ioigne vnto them, beyng contrary to the Chriſtian faithe, and the authoritie of the Scriptures, maketh the to be vtterly abhominable. Furthermore when you make them eſſentiall partes of the religion, and worſhippe of GOD, our ſauiour Chriſte hym ſelf, out of the Prophete Eſaie, doeth vtterly condemne the. For GOD will not be worſhipped, with the doctrine, Traditions, and preceptes of menne. Matth. xv. Thus neither your tenreaſõs, out of the ſcriptures, nor your ten

arguments

argumentes out of the doctours, nor your fower bulwarkes out of S. Augustine, are able to defende your Popishe churche from ouerthrowe, whiche if she take vpon her, to encounter with the truthe, muste needes bee discomfited, and come to vtter destruction.

The Papiste.

Besides that this reformed Englishe churche, hath no agreaunce with the catholike churche of christe, the religion thereof doeth onely stande of negatiues, like as it shall appeare in the processe followyng.

The aunswere.

Besides that your Rhetorike in railyng on our Churche, is verie vnreasonable, your Sophistrie it self, in quarellyng againste vs, is voide of sufficient subtilties: not onely to defende it self, but at leaste wise, to hide it self. For what impudente kinde of arguing call you this: by enumeration of a fewe particulers, to conclude any vniuersall proposition? These newe reformators deny twentie thynges, whiche the Papistes affirme, ergo, their religion standeth onely of negatiues. Maie not I likewise reason, the Papistes denie

fourtie

fourtie thynges, that the Protestauntes affirme: Ergo the Religion of Papistes, standeth onely vpon negatiues. Furthermore, whē euery affirmatiue proposition implieth a negation of his contradictorie, and euery negatiue propositiō, importeth an affirmation of his contradictorie, you maie as well saie, that it standeth altogether vpon affirmatiues, as you doe, vpon negatiues. Like as in the tenne commaūdementes of GOD, onely twoo are affirmatiue, and eight are negatiue, wherein all the duetie of a Christian manne consisteth, you might reason, that Gods commaundementes stande almoste all of negatiues, as though God did onely tell vs, what we should not doe, and did not teach vs, what wee should doe, like as you conclude afterward, vpō the sale of Clare the Butchers horse: but that right reason telleth vs, that the prohibitiue Commaūdementes, are also preceptiue, and the preceptiue commaundementes, are also prohibitiue, for he whiche forbiddeth adulteries, commaundeth a chaste life, and he whiche commaundeth to honour our parentes, forbiddeth vs to disobey the same.

But

But because faithe, whiche is the foundation of religion, is an affirmation of those thinges, whiche are beleued, to proue that our Religion standeth not all vpon negatiues, but chiefly vppon affirmatiues, it shall bee sufficiente to declare that we beleue, and affirme all the articles of the Christian faithe, and what soeuer is affirmed in the woorde of God as truthe, like as wee denie all falshode, and vntruthe. We beleue, and affirme, that there is but one GOD: wee affirme that in this Godheade, there are three persones distincte, but not diuided. Wee affirme that the sonne of God was conceiued by the holie Ghoste, borne of the virgine Marie, and so foorthe, as it followeth in the *Crede*, by whiche it is manifeste, that our Religion standeth not all in negatiues.

The Papiste.

Saincte Augustine doth define religion to be *cultus diuinus* adiuine seruice dew vnto God, wherby as Isidore saieth, wee doo binde our selues to the worshipyng of God with a full purpose and intente to serue God. True religion beyng in this wise put in a dewe worshippe and seruice to be doen

vnto

vnto GOD, the late begonne religion of this reformed Churche, can not bee the true religion of GOD, for as muche as it doeth not conſiſte in any action or ſeruice more now vnto God then was before, but onely this religion ſtandeth as I ſuppoſe by negatiues, by an ouerthrowe and ſubuerſiō makyng of all thinges before appoincted for the gouernement of his people, both in the olde Teſtament and newe, ſome preceptes whiche were morall, ſome iudiciall, ſome ceremoniall, alſo ſacrifice and ſacramentes, the doctrine of this newe religion and reformed Churche, whiche as I ſaied dooeth ſtande onely or wholy by negatiues doeth denie.

The aunſwere.

I will not ſtande in argumente with you, whether this be a full diſinition of religion, whiche you alledge out of Saincte Auguſtine. It is not by and by a diffinitiō of Religion, whiche maie bee truely ſaied of Religion. But what ſhould moue you to thinke, that our Religion teacheth not menne to worſhippe God: When we onely teache, the right kinde of Gods ſeruice, ſette forthe in his woorde, whereas you,

and

and all other heretikes, worshippe God after the preceptes of menne, which is no religion but superstition. You saie our religion doth not consist in any action or service, more nowe vnto God then was before, but howe true this is, let euery man iudge, when we ascribe all religious service, obedience, honour, faieth, inuocation, and thankes geuyng, onely to God by our sauiour christe: wheras you giue the greatest parte thereof to creatures, some to Images, some to sainctes departed, some to your owne merites, some to your beggerlie Ceremonies. Let euery man therefore iudge, whether our religion giue not more to God in Christ then you, when we giue all to God, the onely authour of all goodnes, and Christe our only mediatour of all benefites to bee receiued of God, and you giue him but parte of al the seruice that is due to hym, and make so many mediatours beside our sauiour Christe. Finally, wher as you charge vs, with the subuersiõ of the preceptes moral, ceremonial and iudiciall, of Gods lawe it is a straunge matter to see your boldnes. What morall preceptes of God doe we gainsaie? doe wee

not

not teache menne to obſerue all the teñe Commaundementes? And what Ceremonial lawes remaine there, to vs which were not vtterly abrogated by Chriſt? As for the iudiciall preceptes of the Iewiſhe lawe, who euer required the chriſtians to be bounde vnto theim? The onely propiciatorie ſacrifice of Chriſtes Paſſion, wee embrace, & al Sacramentes of chriſtes inſtitution. Wherfore we neither ſtande al vppon negatiues, neither denie we anie thing, that we ought to affirme as true.

The Papiſte.

Firſt it denieth that the morall preceptes are poſsible to be kepte of man.

The aunſwere.

It ſhal not be nædefull our doctrine, beyng ſo commonly knowen to the worlde, to make a large diſcourſe, vpon euery one of theſe negatiues, but onely to declare briefly, how we denie them, and to ſhewe a reaſon of our denial. We denie in deede that it is poſſible for any manne, except Chriſte onely, to kæpe the morall preceptes of God. Which is not ſuche a ſtraunge paradore, to any man that is not a ſtarke hypocrite, but his owne conſcience will teſtifie

testifie the same vnto hym. The morall precepte are conteined in these twoo poincte, as our sauiour testifieth: Thou shalte loue the Lorde thy GOD, with all thy harte, with all thy soule, with all thy strengthe, and thy neighbour as thy selfe. Who is so passe all feare of God, that he dare affirme, that he is able to performe this? Againe, what is the cause, that the scripture dooeth so often pronounce, that no man can be iustified by the woorkes of the lawe? but because no manne can fulfill the lawe. Whiche if a man could performe, he should liue therein, and haue eternall saluation without Christe, but no man can bee saued without Christ, therefore no maune can fulfill the lawe. For the lawe was giuē, to shewe vs our weakenesse, and so to bring vs to Christ.

The Papiste.

Seconde it denieth that any iudgemene in spirituall causes, or in the high courte of conscience, is to be geuen to the Prieste.

The aunswere.

The high courte of conscience, is Gods owne iurisdiction, the iudgement whereof, perteineth neither to Prieste, nor laie

manne, but to God alone. But in cauſes ſpirituall, to iudge accoꝛding to the woꝛde of God, wee dooe not deny, but it pertaineth to Eccleſiaſticall perſones, from whiche rule of iuſtice, if any of theim departe, he is ſubiecte to the coꝛrection, and punichemente of the Ciuile Magiſtrate, As Aaron had his aucthoꝛitie of iudgemēt in Spirituall cauſes, yet was he repꝛoued by Moiſes. And Abiathar the high Pꝛieſt, was depoſed by Salomon, and Sadoc ſett vp in his place. And ſhould not Ahaz, if he had been a godlie Pꝛince, haue depoſed Uriah, foꝛ makyng the pꝛophane alteꝛ?

The Papiſte.

Thirde it dooeth denie all kinde of Ceremonies.

The aunſwere.

Wee denie all kinde of Ceremonies, that are of mannes inuention, to woꝛſhip God, oꝛ to merite ſaluation by theim. Foꝛ in the woꝛſhippe of God, wee muſte dooe onely that he commaundeth vs. Other Ceremonies that are onely foꝛ oꝛder, and decencie, oꝛdeined in the Churche, wee receiue, as I haue often ſhewed befoꝛe.

The Papiſte.

Fowerth

Fowerthit doeth denie the sacrifice of christes Testamente.

The aunswere.

The Sacrifice propitiatorie, that onely taketh awaie the synnes of the worlde, is the Sacrifice, whiche Christe offered ones for all, vpon the aulter of the crosse, and thereby makyng perfecte for euer, those that are sanctified, can not be repeated, without horrible iniurie dooen vnto the Passion of Christe, and the merites thereof. Hebr. vij. ix. x. and almost throughout the whole Epistle. In deede the Sacrifice of the Masse, if it bee the Sacrifice ye meane, wee vtterly detest, as blasphemous, and abhominable. For whiche you haue neither commaundemente, nor example of Christe, what soeuer you pretende, by these woordes of our Sauiour, Dooe this in remembraunce of me. For besides that, to celebrate the remẽbraunce of Christe in the Sacramente, hath nothyng to dooe with a Sacrifice, by those woordes it is easie to proue, that you can offer vp no Sacrifice, in the celebration of the Sacramente. For by this woorde of Christe (dooe this) you can dooe no more,

but that whiche Chriſte then did. But Chriſte did then offer no Sacrifice of his bodie, therefore you can offer no Sacrifice of his bodie. That Chriſte did then offer no Sacrifice of his bodie, is manifeſte by the Apoſtle to the Hebrues, whiche often tymes teſtifieth, that he offered hym ſelf but ones, whiche was on the Croſſe, Chapit. by. ix. r. therefore he did not offer hym ſelf on the table at his ſupper, as you moſte falſely ſurmiſe.

The Papiſte.

Fifte it dooeth denie the Sacramentes of chriſtes churche.

The aunſwere.

Wee receiue the Sacramente of Baptiſme, and of the Lordes Supper, which onely wæ finde in the ſcripture, the other fiue, whiche you call Sacramentes, becauſe we finde theim not in the ſcripture, inſtituted of Chriſte, in the nature of Sacramentes, we dooe not receiue theim as Sacramentes. Matrimonie, Confirmation, election of Eccleſiaſticall miniſters, with their authoritie, as wee finde theim by the woorde of God, ſo wee retaine the pure inſtitution of theim, refuſyng the

corruption

corruption, and superstition builded vpon them, by Antichriste. Extreme vnction, is an idle Ceremonie, and nothyng pertainyng to our tyme, as I haue declared before, & for that cause is iustely abrogated.

The Papiste.

Sixte it doth denie the real presence of christes bodie and blood in the holy Eucharist.

The aunswere.

Wee dooe not denie the reall presence of Christes bodie, to the faithe of him that receiueth worthely. But the carnall, and grosse immagination of transubstanciation, whiche is contrary to the scriptures, whiche teacheth that the bodie of christe, is like vnto our bodies, in all thynges, synne excepted, and therefore can not bee in diuerse places at one tyme, and is also contrary, to the doctrine openly taught in the Churche, for seuen or eight hundreth yeres after Christe. For *Bertramus* did write his treatise, as some thinke, to *Carolus Caluus*, whiche liued eight hundreth yeres after Christe.

The Papiste.

Seuenth it dooeth denie that Christes Churche is visible or possible heare to bee

knowen.

The aunſwere.

We denie, that the Churche of Chriſt is viſible, to the woꝛlde, at all tymes, becauſe our ſauiour Chriſt pꝛophecieth, that the moſte parte of the woꝛlde ſhould bee deceiued by falſe Pꝛophetes. Math. xxiiij. and S. Paule pꝛopheſieth, of the generall apoſtaſie, that ſhould bee made by Antichriſte. Saint Jhon alſo in the Reuelation ſheweth, that the Churche ſhould flie into the wilderneſſe, and all the woꝛlde ſhould woꝛſhippe Antichriſte. Apoca. xij. and. xiij. Wherefoꝛe the Churche is not alwaies in ſight of the woꝛlde, although it bee ſometyme deliuered from ſuche extreme perſecution, as it is, God bee thanked at this tyme.

The Papiſte.

Eight it doeth denie the free choiſe and will of man.

The aunſwere.

Wee affirme, that Adam by his falle, loſte the fredome of his will, bothe in himſelf, and from his poſteritie. So that a mã hath nowe no freedome of will, ſo muche as to thinke a good thoughte. 2. Cozin. iij.

muche

much lesse to do we any good of our selues. Whiche seyng it is the iuste iudgemente of God, vpon Adam, and his posteritie, for synne, we make not God auchour of euil, as prophane dogges doe barke against vs, or rather against God, but iuste in all his iudgementes, and holie in all his waies. But of free wille, I shall haue occasion to speake more hereafter, toward the latter ende of your discourse.

The Papiste.

Ninth it dooeth denie our iustification by penance, by Baptisme, by hope, by charitie and good workes.

The aunswere.

We affirme with saincte Paule, that a manne is iustified before God by faithe, without the deedes of the lawe. Rom. iii. not that deade faithe, whiche saincte James speaketh of, but a liuely, and fruicte-full faithe, that worketh by loue. But of iustification, I muste speake more hereafter.

The Papiste.

Tenth it dooeth denie the merites of all good workes, Gods promises made to the contrarie notwithstandyng.

The aunſwere.

Wee affirme, that all good woorkes, ſhall be rewarded by God, for his promiſe ſake, but neither for worthines of them, nor for the worthines of vs. For the worthineſſe of theim, deſerueth nothyng, becauſe thei are vnperfecte. And our worthineſſe in doyng theim, dooeth merite nothyng, becauſe thei proceade of God, and not of vs, and ſecondly, becauſe our ſynnes are many more in noumber, then our good deedes. And when we haue dooen all that wee are bidden, wee are vnprofitable ſeruauntes, Luke the .xvij. therefore wee deſerue nothyng by theim, but that GOD of his infinite mercie, vouchſaueth for his promiſe ſake in Chriſte, to accepte them, and reward them.

The Papiſte.

Eleuenth it doeth denie faſtyng from any one kinde of meate more then an other, or vpon this daie more then an other.

The aunſwere.

To teache men to abſtaine from meates, and marriage, is the doctrine of Deuilles. j. Timo. iiij. Otherwiſe true faſte we deny not, but affirme, and commende

as

as hath been declared ones, or twise before.

The Papiste.

Twelft it doeth denie tyme and daies of watches and praiers.

The aunswere.

We deny the superstitious obseruation of daies and tymes, but wee affirme, allowe, and vse certaine daies, and tymes appointed for praier, and godlie exercises. By watches, if you meane your vigiles, or saincts daies, you your selues vse onely the name, and not the obseruatiõ of those watches. Whiche although thei were vsed of olde in the Churche, yet for diuers inconueniences, thei were lefte of, and by decræ of the Counsaile *Elibertinũ* abrogated Can. 35.

The Papiste.

Thirtene it doeth denie the obseruation of holy and solemne promises, and vowes made vnto God.

The aunswere.

We doe not denie the obseruations of any lawfull promises, made vnto GOD, that are possible to bee kepte of those that make theim. But wee teache menne, not

to bee raſhe in makyng promiſes, before thei bee ſure, that thei are able to perfourme them. And if thei haue made a raſh or vnaduiſed vowe, as to abſtaine from Marriage, whiche thei are not able to obſerue, but by committyng fornication, and vncleanneſſe, wee counſaile theim to repente of their raſhenеſſe, and to retourne to the ordinaunce of GOD, whiche is the remeadie of incontinence, rather then to leade an abhominable life, in filthineſſe.

The Papiſte.

Fowertene it dooeth denie the chaſte life apertainyng to the order of Prieſthode.

The aunſwere.

We affirme, that chaſte life appertaineth to all menne, and eſpecially to Eccleſiaſticall miniſters. But we do not compt marriage an vnchaſte life, as you doe, but holie, and honourable in all menne, and the marriage bedde to be vndefiled. Hebr. xiij. And ſeeyng that the holie ghoſte by ſainct Paule, in his Epiſtles to Timothe and Titus, deſcribyng the beſte qualities required in Biſhoppes, and Deacons, alowed marriage, wee dare not preſume to diſalowe

diſalowe it, or to forbidde any man from it, leaſte wee ſhould teache the doctrine of Deuilles, as you doe.

The Papiſte.

Fiftene ie doth deny the inuocation, and honour due vnto ſainctes.

The aunſwere.

Howe ſhall wee call vppon theim, in whom we dooe not beleue? Roma.x. We beleue onely in God, therefore wee call vpon God onely. We acknowledge no mediatour of God and men, but onely Jeſus Chriſte. 1. Timoth. ij. Neither of redemption, nor interceſſion: For the Apoſtle in that place ſpeaketh purpoſely of interceſſion, ſaiyng, I beſech you therfore brethrē, that praiers, ſupplications, &c. bee made for all men. And as for honour that ſhould be due to ſainctes, we acknowledge none, beyng taught by ſo many places of Scripture, that al honour, and glorie, belongeth onely to God: who is a ielous GOD, and will not giue his honour to any other. Wherefore as Auguſtine ſaieth, *honoramus eos charitate, non ſeruitute*, wee honour theim with loue, and not with ſeruice, by whiche teſtimonie of that godlie manne,

your

your blinde diſtinction of *latria*, and *dulia* is ouerthrowen, for what is *dulia*, but *ſeruitus*? Whiche kinde of honour, ſainct Auguſtine, doeth vtterly deny to be giuen to ſainctes. *Auguſt, De vera religione. Capi. 55.* The ſame Auguſtine dooeth alſo declare, wherein their honour doeth conſiſt, namely, in followyng of their example. *Honorandi ſunt propter imitationem, non adorandi propter religionem.* Thei are to be honoured for imitations ſake, not to bee worſhipped for religions ſake. And you your ſelf diffined religion before, to be *cultus diuinus*, the ſeruice due vnto GOD, howe would you then that true Religion, ſhould dooe any ſeruice to menne, or Angelles, whiche ars but creatures of God.

The Papiſte.

Sixtene it dooeth denie oblations and praiers for the ſoules departed.

The aunſwere.

We affirme accordyng to the ſcripture, that the deade whiche die in the lorde ars bleſſed, for they reſte from their labours, and therefore to praie for theim that ars happy, were ſuperfluous. And as for thoſe that die not in the lorde, thei are accurſed, and

and therefore no praier is to bee made for theim: and al that die, doe either die in the lord, or not in the lord, for betwene cõtradictories ther is no meane. *Apo.14.* Our sauiour christe testifieth of theim that beleue in God, that sent hym, that thei haue life euerlastyng, and come not into iudgement, but passe from death to life. Jhon.5. And if any hadde neede to bee pourged for satisfaction (as you teache, that men must be in purgatorie) the holy thæf, that was crucified with Christe, shoulde haue bẽn one especially, but our sauiour christ made him assurance of felicity immediatly, this daie (saieth he) thou shalte bee with me in Paradise. Luke.23. And sæyng the Scripture neither commaundeth nor commendeth Praier for the deade, it is vntollerable presumptiõ for any man, to vse it. And as for oblations, wee finde none in Gods woorde apointed for the deade, that wee shoulde offer: no not in the oulde lawe, where there was so manie diuerse kindes of Sacrifice, no one was appointed for the deade. Wherefore the example of Judas rehearsed by the authour of the seconde booke of Machabées is neither to bee allowed,

lowed, nor followed, because he hadde no warrant of Gods lawe to offer any suche Sacrifice.

The seuententh negation was altogether lefte out in the copie which came first to my handes. I suppose by negligence of the writer, but in another copie I finde it thus.

The Papiste.

Seuententh it doth denie Images, and the crosse of Christe.

The Aunswere.

Accordyng to the worde of God, and the consente of the primitiue churche, we denie the vse of Images in the Churche, whiche are the doctrine of vanities and lies, as the Prophet witnesseth Abac. 2.

The Papiste,

Eightene it doeth denie the buriall of the deade bodies in the Churche yeardes.

The aunswere.

Wee are not so carefull for the buriall of our deade bodies, to dispute where they muste bee laied, so that dewe reuerence without superstition be vsed in their Sepulture, nether doe wee refuse to burie theim in the Churche yerdes and places of

common

comon buriall, although we thinke no holines to bee more in one place then in an other.

The Papiste.

Nintene it doeth denie the hallowyng of the Fonte, Oile, Palmes, and Asshes.

The aunswere.

Of hallowyng the water of baptisme, I haue spoken sufficiently before, as for oile Palmes, Asshes, and suche other beggerly Elementes of the worlde, that haue no woorde of GOD to comende them, wee haue no vse of theim in our religion: but in their Ciuile vse, all the creatures of god are hallowed to vs by the woorde of God and praier. Gal. 4. Coll. 2. 1. Tim. 4.

The Papiste.

Twentie it doth denie holy breade, holy water, Vestimentes, Chalices, Copes, Tunicles, Candlestickes, lightes, Sensors, Organes in the church, singing in the quere, reliques of saincte, pardones and pilgrimages, wherby it doeth appeare, that the religion of this newe reformed Church doth stande wholy of negatiues, by destroiyng, subuertyng, and deniyng of all thinges before vsed in the Catholike Churche of Christe.

The

The aunſwere.

As this twentieth differeth from the nineteenth only in wordes, ſo one anſwere ſhall ſerue bothe. Theſe weake and beggerly Elementes of the worlde, chriſtian religion needeth not, hauyng Chriſte in whom dwelleth all fulnes and perfection, wiſedome, iuſtificatien, ſanctification. And generally, of all Ceremonies as is often ſaied before, wee admitte none as parte of Gods worſhippe, whiche are inſtituted of menne: onely ſuche as bee accidentall, and mutable, if they be ordeined for edificatiō, order, and decencie, and be voide of ſuperſtition, we obſerue theim. But ſo that no mannes conſcience bee bounde to theim. And that when ſoeuer occaſion ſerueth for better edification and more comely order, it is lawfull to abrogate them, and to inſtitute newe in their places.

The Papiſte.

VVherein the authors compoſers and deuiſers of this newe religion haue dealed muche like as one maiſter Molande Vicar of ſainct Peters in, Oxforde, did with Clare the Butcher, a neare neighbour and pariſhener of his, vnto whom by the waie of a me-

rie

rie ieſte, he made ſale of an horſe, all by negatiues on this wiſe, ſaiyng vnto hym how that his horſe had not a greate heade, his horſe hadde not a paire of Aſſe eares, his horſe had not one touth in his heade longer then an other, his horſe had not a ſadle backe, no Splent, Spauen, or Ringbone, his horſe was not pincromped, ſicle hought, nor broke winded, and ſo forth all by negatiues, he ſoulde his horſe to Clare the Butcher, not expreſſyng what his horſe hadde, but what his horſe had not. Dealyng therin with muche like faieth and truthe, as our Preachers dooe with the people of this Realme, which goe aboute to plante a new religion amongeſt theim, which ſtandeth as I haue here expreſſed wholy by negatiues, in affirmyng nothyng, and deniynge all thinges.

The aunſwere.

You conclude your matter, as it is verie mete, with a merie tale, I had almoſte ſaied of Robin Hoode, and little Jhon, but I ſhould ſaie of maiſter Holande, and Clare the Butcher of Oxforde. Whereby a manne may perceiue, you were pleaſauntely diſpoſed, that in ſo ſhorte a trea-

tise, wold nedes thruste in so long a tale, and the same to dilate with all the circumstaunces, whereas you had no leasure to note the places of your Doctours, that ye alledge in good earneste. But now sir, (sauyng your tale) and to applie it to the purpose. If maister Nolande, as he rehersed some faultes, of whiche perhappes his horse was free, so he had recited all the faultes, that maie be in any horse, and denied theim all to bee in his horse, might not Clare the Butcher, haue boughte a good horse, of him by negatiues? But maister Nolande like a subtile Sophister, repeateth a many of his defaultes, and suppresseth as many, or more, and so he begileth poore Clare the Butcher. And this Sophistrie of maister Nolande, is youre Logike throughout all your treatise, of a fewe particulars, to inferre an vniuersal. And this your Iade belike, you thoughte to sell vnto some, as simple as Clare the Butcher, that could no more discerne of your diuinitie, then Clare the Butcher, could see of maister Nolandes Sophistrie. Or els if you mente good faithe, as you do pretende, I must nedes saie, to quitte your

tale,

tale, that if Clare wer not a better Butcher, then you ſhewe your ſelf to be a Logicien, or diuine, you might bothe procede in one facultie, and maiſter Wolande bee your preſenter. For as he ſolde his horſe by negatiues, ſo you haue proued, that all our Religion ſtandeth wholie vppon negatiues, that we denie all thinges, and affirme nothyng.

The Papiſte.

Dewe obiections made againſte the premiſſes. For wheras ye haue ſaiede the religion of this newe reformed Churche, to ſtande wholy by negatiues, in affirmynge no one thyng more then was before vſed, in the Catholike churche of Chriſte, howe vntrue this is who ſeeth not when the religion of this newe reformed Church, doth affirme, and hath brought in many thinges as good, godly, and lawfull, whiche before were ſtraightly denied.

The aunſwere.

It muſt nedes be a clerkely diſputatiō, wher you maie be both opponent, & reſpōdent your ſelf, wher you maie make argumētes for vs, and make anſwere for your ſelf. But as he that aunſwereth, if he gett

the victorie, ouerthroweth him that oppoſeth: ſo you taking vpon you to oppoſe, and aunſwere your ſelf, you can ouerthrowe none, other but your owne ſelf. But neuer a one of theſe fiue obiections, is holden of vs, in maner and forme, as it is propounded of you. And therfore I would deſire you hencefoorwarde, to defende youre owne matters, aſwell as you can, for you ſhall gette neither money, nor thankes, to plaie the Proctor for vs.

The Papiſte.

Firſte it dooeth affirme, that it is lawfull, and bothe good and godly that Prieſtes ſhoulde take wiues, and beyng firſte made Prieſtes, it is lawfull to marie.

The aunſwere.

We affirme that it is vnlawfull, that any manne ſhould bee bounde to ſole life, whiche hath not the gifte of continence. And that marriage is as honourable in eccleſiaſticall miniſters, as in al other men, whether thei were married before thei were called to that office, or whether thei marrie afterwarde. Hebre. xiij. j. Timoth. iij. and Tite. j.

The Papiſte.

Seconde

Seconde it dooeth affirme, that Freers Monkes, and Nonnes after their vowes made ſolemnely vnto God of their chaſte and cõtinent life, that it is lawful for theim to marry together, and holde the ſame to be good and lawfull wedlocke.

The aunſwere.

Wee affirme, that who ſoeuer hath made a raſhe, and vnaduiſed vowe of continence, whiche he is not able to keepe, ought to repente him of his raſhenes, and rather to marrie, then to burne. j. Cor. 7.

The Papiſte.

Thirde it doeth affirme, that a man beyng deuorced from his wife for fornicatiõ, may therupon marie againe, and take another, and ſo it is lawfull for hym to haue twoo wiues a liue, the one in the bedde, the other diuorced.

The aunſwere.

Wee affirme that thei, whiche are lawfully deuorced for adulterie, are no more houſebande, and wife. For the knot of marriage by lawfull deuorſemente, is cleane diſſolued, and therefore a manne ſo deuorſed, maie marrie, and not haue twoo wiues at ones, accordyng to the doctrine,

and right vnderſtandyng of our Sauiour Chriſtes wordes. Math. v. and. xxi.

The Papiſte.

Fowerth it doeth affirme Breade ad wine, to bee the whole ſubſtaunce of the Euchariſtie, after the conſecration.

The aunſwere.

We affirme accordyng to the ſcriptures, and faithe of the Churche, for a thouſande yeres after Chriſte, that breade and wine remaine in the Sacrament, and are neceſſarie there to remaine, that it maie bee a Sacramente, for the woorde muſte come to the Elemente, and ſo make it a Sacrament. But we doe not affirme, that breade, and wine is the whole ſubſtaunce of the Sacrament, but the bodie and blood of Chriſte, receiued by faithe, is the principall parte thereof, as in Baptiſme the outward Element is water, but the principall part thereof, is the pourgyng of our ſinnes, by the ſecrete, and wõderfull worckyng of the holie ghoſte.

The Papiſte.

Fifte it doth affirme that onely faieth iuſtifieth, and that faieth alone is ſufficient to procure and purchaſe for vs, gods grace

and

and mercie, for the time of this present life, and at the ende and terme therof, life euerlastyng. Beside many other like diuerse thinges that the religion of this newe reformed churche doth affirme as thinges lawfull, and haue brought theim into this realme, as thinges good and godly.

The aunswere.

Wee affirme, that the free mercie of God in Christ, is the efficient cause of our iustification, whiche mercie we apprehende by none other hande, or instrumente, but by faithe. But that either faithe dooeth procure, or purchase Gods grace, or mercie, by any worthinesse of it, wee vtterly denie, as also that onely faithe is sufficiēte for a christian man: when we teache that this faith, by which we are iustified, is not a solitarie faith, but of necessitie accompanied with many vertues, & good workes, although by receiuyng Goddes mercie, no workes, but onely faithe doeth iustifie vs.

The Papiste.

An answere against the obiections.

For aunswere beside, that there is no one of their affirmatiōs, now by theim brought that maketh any thing *ad cultum diuinum*,

to the ſeruice and honouryng of god, wherin true religion doth conſiſte, as it is before proued by the diffinition therof, geuen by Auguſtine al their affimations doe include ſome negatiõs of a farre more better thing, then is brought in by their affirmations.

The aunſwere.

But euen nowe, in the latter ende of the firſte obiection, you confeſſe, that wee affirme many other thynges, beſide theſe fiue, whiche you haue reherſed. And now as though, we had no other affirmations, you conclude (as your maner is) that no one of our affirmatiõs, maketh any thyng *ad cultum diuinum* to gods ſeruice, and that all our affirmations doe include a negation, of a farre better thing, then is brought in by them. So that when wee affirme all the articles of the *Crede*, none of theim perteineth to Goddes ſeruice, but rather include a negation of a farre better thing. When we affirme, that Chriſte onely is the heade of his vniuerſall Churche, wee doe it not to the honour of Chriſt, but wee include ỹ negation of a farre better thing, that is the ſupremacie of the Pope. Whiche by your aſſertion, is a farre more better

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ter thyng, then the supremacie of Christ. So when we affirme, that onely the scripture must bee the rule of true Religion, it maketh nothyng for Religion, to worshippe God as he hath commaunded, but it includeth a negation of vnwritten verities, whiche are farre more better thinges, then the scripture. When we affirme that we must put our trust in God alone, we doe no honour to God therby: but we denie ỹ men muste put their trust in creatures, which by your rule, is a farre more better thyng, then to putte our truste in God alone. When wee affirme, that wee must praie to God alone, it perteineth nothyng, to Gods seruice, but includeth the negation, of praiyng vnto saintes, whiche is a farre more better thyng, then to pray vnto God. And when we affirme, that the onely Sacrifice of Christes passion, is sufficiente for our saluation, we yelde no honour to God thereby, but denie the Sacrifice of the Masse, whiche is a farre better thyng, then the Sacrifice of Christes passiõ. And thus if I had leasure, and pleasure, as you haue, to number examples by tennes, and by twenties, I might reherse

a whole hundreth of the like ſorte.

The Papiſte.

As for example their affirmation that it is lawfull for Prieſtes to take wiues, is a denial of chaſte and continent life of prieſtes, whiche as the Apoſtle ſainct Paule ſaieth is muche farre better.

The aunſwere.

Wee ſo affirme marriage of Eccleſiaſticall miniſters, as an honourable, and a chaſte life, neither doe wee denie continēs to thoſe that haue the gifte thereof. And whereas you vouche ſainct Paule to warantie. I aunſwere, that ſaincte Paule in no place, dooeth require virginitie of Eccleſiaſticall perſones, and whereſoeuer he commendeth it, he praiſeth it, no more in prieſtes, then in laie menne. I would all menne were, ſaieth he, as I am, but euery one hath his proper gifte of God, ſome of one ſorte, and ſome of an other. 1. Cor. vij.

The Papiſte.

Their affirmation that Freers, Monkes, and Nonnes, maie mary together, is a flatte deniyng of the vowe of chaſtetie, which by ſainct Paules iudgemente is farre better.

The aunſwere.

Wee

We denie not the obseruation of any promises, or vowes, whiche are lawfull for menne to make, and possible for them to performe. Neither doeth saincte Paule at any time commende any suche vowes, or allowe them to bee kepte, but geueth a generall rule, that to auoide fornication, lett euery manne haue his wife, and euery woman her housebande. j. Cor. vij. And if a virgine marrie, she sinneth not: so that if you would vnderstande virgines in that place, for vowed Nonnes, you should manifestely contrary your self, that coumpte it so heinous a matter, for a Nonne to marrie. And as for the widowes, whiche (as I said before) made no vowes to God, but promises to the churche, if you would needes vnderstande theim for Nonnes. Saincte Paule saieth, it is better for them that are vnder three score yere old to marie, and beare children, then to vowe chastitie. j. Timo. v.

The Papiste,

Their affirmatiō that the diuorced man maie againe marie, is a plaine deniall of reconciliacion, whiche ought to bee made againe, betwixt man and wife, the Apostle

saincte

ſaincte Paule geuyng counſell thereof, that the womā beyng departed from her houſe-bande, ſhoulde remaine vnmaried to bee reconciled againe vnto her houſebande.

The aunſwere.

Concernyng diuorſes, if that whiche wee wiſhe, might take place, all controuerſies ſhould bee cutte of. For we wiſhe that adulterers, accordyng to the lawe of God, ſhould be puniſhed with death. But if the Ciuile Lawe dooeth faile in that poincte, the nerte remeadie for the innocente partie, is diuorcemente, and after deuorcement, marriage, if he can not liue vnmarried. For our ſauiour Chriſt excepteth the caſe of fornication, as well for marriage after deuorcemente, as for the diuorcemente it ſelf. Math. xix. And for amendemente of the partie offendant, the Eccleſiaſticall ſworde of Excommunication, muſte bee drawne out: whiche muſte continue ſo longe vpon the offendour, vntill his vnfeigned, and hartie repentance, doe ſufficiently appeare to the Congregation. Whiche in that caſe, maie not refuſe to receiue him againe. The partie then ſo receiued, bothe of god, and the church, and

not

not beyng able to leade a continente life, is at libertie, to marrie also in the Lorde. For the firste marriage by the diuorcemente, is as clearely dissolued, as if it had neuer been. And as concernyng the reconciliation saincte Paule speaketh of, he meaneth not betwene them, that are lawfully diuorced. But betwene those that separate them selues, without a sufficiente cause, whiche is onely fornication. Like as our saiuour Christ, when he saith, that who so marrieth her, that is putte awaie, committeth adulterie, vnderstandeth of her that is vnlawfully putte awaie, for any other cause, beside fornication, in all whiche causes (the case of adulterie onely excepted) she continueth still wife to hym that did putte her awaie. so that he whiche marrieth her, marrieth an other mannes wife, and so committeth adulterie. But she that is diuorsed for adulterie, is no mannes wife, and therefore he that marrieth her, committeth none adulterie.

The Papiste.

Their affirmation that breade and wine is the whole substaunce of the holy Eucharistia, is a plaine deniall of Christes very bo-

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die in the ſame, whiche is muche farre better, and a thinge of a farre more greater price then breade and wine is. So that by their affirmations thei doe nothing better, but ſoner appaire and diminiſhe the preciouſnes of euerie thing they medle with all.

The aunſwere.

Wee do not ſo affirme bread, and wine in the Sacrament, that we denie the preſence of the bodie, and bloud of Chriſte, to the faithe of the worthie receiuer. But that groſſe, and carnall preſence, whiche you dooe faigne to bee receiued, as well of wicked menne, as of Godlie: whiche imagination beyng of fleſhe without the ſpirite, our Sauiour Chriſte affirmeth, to be altogether vnprofitable. For if you did not ſeparate it from the ſpirite, it muſte nedes giue life to thoſe that receiue it. As Chriſte hymſelf affirmeth, whoſoeuer eateth his fleſhe, and drinketh his blood, hath life euerlaſtyng. Jhon. vj. Againe your feigned preſence, is vnpoſſible to the nature of his humaine bodie, whiche he hath in al poinctes like to ours, ſinne excepted. Heb. ij. and. iiij.

The Papiſte.

And

And by their affirmation that onely faieth doth iustifie, they doe denie all other thinges els, as Baptisme, penaunce, Confirmation, the holy Eucharistia, hope, charity, and generally all kinde of good workes. For all learnyng doeth agree of three kindes of Iustifications to be expressed in holy scripture, whereof the firste iustification is, *Qua quis ex impio fit iustus*, wherby a mā is made of a wicked man, and a member of the Deuill, a good manne, and a verie member of Christe, the whiche iustification is performed in infantes, by the Sacramente of Baptisme. And therfore to ascribe our iustification to onely faieth, is not onely to deny with the Anabaptistes Baptisme of infantes, but also that the Sacrament of Baptisme is needefull, or necessarie for ourd health and saluation.

Seconde iustification is, *qua ex homine lapso post baptismum, fit conuersio ad deum*, whereby a man beyng fallen into sinne, after Baptisme, doeth retourne backe againe vnto God, the whiche iustification is performed in vs, by the Sacrament of penaunce, and therfore the affirmation of our iustificatiō by onely faieth, is a plaine denial of the Sacramente

cramente of penaunce.

Thirde iuſtification is, *qua ex iuſto reddi-tur quis iuſtior*, wherby a man hath increaſe of rightouſneſſe, and of a rightous man before is made more rightous in the ſight of God, wherof ſpeaketh ſainct Ihon in his Apocalipſe, ſaiyng that he whiche is rightous muſte be made more rightous. VVhiche iuſtification is performed in vs, partely by the Sacramente of Confirmation, partly by the reſt of Chriſtes Sacramentes, and chiefely by the Sacramente of the holy Euchariſtia, and more generally by al kind of good workes, wherof ſpeaketh the Apoſtle ſainct Paule, Saiyng to the Philippians, doe you worke your owne ſaluation with feare and tremblyng. And the Apoſtle ſaincte Peter in confirmation therof, willeth vs to geue all diligence for to miniſter, in our faieth vertue, and in vertue knowledge, in knowledge temperaunce, and in temperance patience, in pacience godlines, in godlines brotherly loue, and in brotherly loue charitie, for if theſe are among you and plenteous, they will make you, that you ſhall be neither idle, nor vnfructful in the knowledge of our lorde Ieſus Chriſt. But he that

lacketh

lacketh theſe thinges is blinde, as ſaieth the Apoſtle ſainct Peter, and gropeth for the waie with his hande, and hath forgottē that hee was pourged from his oulde ſinnes. VVherefore bretheren ſaieth (the Apoſtle ſaincte Peter) geue you more diligence for to make your callyng and your election by your good workes more ſuer, for if you doe ſuche thinges you ſhall not ſinne, yea and by this meanes an entring in ſhall be miniſtred vnto you abundantly, in the euerla-ſtyng kingdome of our lorde Ieſus chriſte. And by the affirmation of our iuſtificatiō by faieth alone, they doe denie not onely the Sacrament of Baptiſme, of penaunce, of the holie Euchariſtia, with the reſt of Chriſtes Sacramentes, but more generally they doe denie all kinde of Good woorkes, here commended and tought, both by ſaincte Peter, and ſainct Paule. Saincte Auguſtine in his booke *de fide & operibus*, gaue to vs ſufficient admonition, how daungerous an errour and hereſie it was, to put our whole iuſtification to faieth onely, and faieth alone, and ſaieth how vppon the miſtakyng of the wordes of ſainct Paule of our iuſtification by faieth, vppon theſe woordes miſ-

conſtrued, certaine perſones denied the merite of good workes, vpriſing and ſpringyng of faieth, promiſing to theim ſelues, ſafetie and ſecuritie of ſaluatien, by onely faieth and faieth alone, for reformation of the whiche errour Auguſtine ſaieth, that the Apoſtles ſainct Iames, ſainct Peter, and ſainct Ihon did write their Canonicall Epiſtles, whiche admonition therof geuen by S. Auguſtine, ſhoulde haue ſufficed both learned and Chriſten men.

The aunſwere.

By affirmyng that onely faithe dooeth iuſtifie, we neither denie the Sacramentes to be receiued, nor any good worke to be exercised, as GOD and all the worlde dooeth knowe. For aſcribyng to faith, that whiche is her peculier office, wee dooe not deny the offices, of any other thinges, that belong vnto theim. As if I affirme that onely the eye dooeth ſee, I doe not denie the eare to heare, or the tounge to taſt, or the hande to handle, or the foote to goe, but I denie that the eare, or any other member dooeth ſée, ſaue onely the eye. So affirmyng, that onely faithe dooeth iuſtifie, wee dooe not denie, the Sacramentes

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to be seales of Goddes promises, nor good woorkes to be fruites of our iustification, by whiche God is glorified, and our election in vs established, and yet we deny, that the Sacramentes, or good woorkes, or any other thyng in vs, dooeth iustifie, saue onely faithe, that taketh holde of Goddes mercie, by beleuyng Gods promises. As it is written of Abraham, not for hym onely (as saincte Paule testifieth) but for vs also, Abraham beleued God, and it was imputed to him for righteousnesse: so that faithe dooeth not iustifie vs by the merite, or worthinesse therof, but by Goddes imputation of righteousnes therevnto. For to be iustified before GOD, is not to bee righteous by any qualitie that is in vs, but to be accoumpted righteous of GOD for Christes sake, hauing our synnes purged by his passion. But whereas you take vpon you, to talke of iustification, and that so substancially, that you wil tell vs what all learnyng agreeth thereof, you declare that youre learnyng, and discretion are bothe a like. For it were enough for you, to speake of all your owne learning, whiche you knowe, and not of all learnyng in

l.g. generall,

generall, whiche you knowe not. It is not by and by all lernyng, that the Maiſter of the Sentence, and after hym all the ſentenciaries, and whole rable of Papiſtes alſo doe holde. There is ſome learnyng of the olde writers, and there is ſome learnyng of the newe writers. And the Protestantes I truſt, bee not voide of all learnyng. It were ſufficiente for you, to challenge truthe, though you did not boaſte of all learning. But ſeyng all learnyng is on your ſide, as you ſaie your ſelf, will you giue a poore manne of ſmall learnyng, leaue, to aſke you one queſtion, concernyng that diuiſion, whiche all learnyng dooeth agree of: Is this your diuiſion, of the woorde of iuſtification: Or of the thing it ſelf, whiche is Juſtification. If it be onely of the woorde iuſtification (ſauyng the correction of all learnyng) I finde in ſcripture three other diuerſe kindes of iuſtification, of whiche neuer a one, can be comprehended in any of your three kindes of iuſtification. The firſte is, in the. Li. Pſalme. *Vt iuſtificeris in ſermonibus tuis, & vincas cum iudicaris.* That thou maieſt bee iuſtified in thy ſaiynges, and gette the vp-

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per hande, when thou art iudged. The seconde, is in the eleuenth chapiter of sainct Matthew. *Iustificata est sapientia a filijs suis.* Wisedome is iustified of her owne childrē. The thirde is. j. Timo. iij. *Deus manifestatus est in carne, iustificatus est in spiritu. &c.* God was shewed in the flesshe, iustified in the spirite. &c. Loe heare, are three seuerall iustifications more, then your learned diuision dooeth conteine. But if you vnderstande your diuision, not of the diuerses acceptions of the worde, but of the thyng it self, I would demaunde by what kinde of iustification, the Publicane was iustified, of whom our sauiour Christe dooeth testifie, that he departed iustified, rather then the Pharisie. Luke. xviij. The firste kinde you saie, is by Baptisme, but he was not baptised, the seconde you make by penaunce, but he receiued no penaunce: and by the thirde kinde, he could not bee iustified, for he came thether a Publicane, and a synner. Therefore all learning hath left out one kinde of Iustification, whiche Christe hymself dooeth teache. And that is the onely true iustification, whereof wee meane, when our synnes beyng pardoned

by the free mercie of God in Christe; wie are accoumpted righteous before hym, whiche is confirmed to vs, when wee beleue his promises therof. And this is that iustification, whereof sainct Paule disputeth at large, in the Epistle to the Romaines. By whiche it maie appeare, what a clearkly diuision you haue made, that excludeth the onely true iustification, which is the thing we cõtende of, and is so moste properly called. But now to consider rightly, the partes of your diuision. You saie, the firste kinde of iustification, is when of an vngodlie manne, is made a godly man. Whiche if it were rightly vnderstoode, is the same iustification, that we speake of, when we saie onely faithe dooeth iustifie. But when you restraine it to Baptisme of infauntes, you are farre wide from our vnderstandyng, and from the truthe. For what is Baptisme to vs, more then Circumcisiõ was to Abraham: but Abraham was not iustified by Circumsition, as S. Paule proueth at large, therefore neither are we iustified by Baptisme. But Abraham was iustified by faithe, and receiued Circumsition, as a seale of his iustification,

on. So we beyng iustified by faith, receiue Baptisme, as a seale of our righteousnes, whiche is by faithe. Thus we doe not denie the Sacramente of Baptisme, as you moste shamefully doe slaunder vs, but we shewe the right vse, and profite thereof, out of the scriptures. For when wee haue receiued by faithe, the promises of Gods fauour, and mercie, in whiche our saluation dependeth, we doe not refuse the seales, whiche are the Sacramentes, whiche GOD hath added for confirmation of our faithe. But whereas you restraine this iustification to infauntes, you shewe your ignorannce in the Scriptures, for he that *ex impio fit iustus*, that is, of a wicked man is made righteous, muste beleue in hym that iustifieth the vngodlie manne, as it is in sainct Paule. Roma. iiij. and so his faithe is imputed, or accoumpted to hym for righteousnesse, and in suche sorte, that it is without respecte of woorkes, whiche is nothyng els, but that wee affirme, an vngodlie manne is iustified by faithe onely, for what woorkes canne he haue, that should cõcurre with faithe, to iustifie him, whiche is an vngodly manne, before he be

iuſtified, and therefore Auguſtine ſaieth verie well of good woorkes. *Sequuntur iuſtificatum, non præcedunt iuſtificandum.* Thei followe hym that is iuſtified, thei goe not before hym that is to bee iuſtified. Seyng therefore, that faithe is neceſſarie in this iuſtification, and infauntes (to ſpeake properly) haue no faithe, this iuſtification can not bee reſtrained to Baptiſme of infantes, which if thei dye before thei heare the woorde of God preached, that thei maie bee ſaued, are ſaued by election, if thei bee the children of God, and not by faithe. For as the doctrine of faithe, perteineth to theim onely, that liue to heare the Goſpell preached, to whiche thei maie giue credite, and bryng forthe fruictes of good woorkes accordyngly, to the praiſe of Goddes glorie: So the doctrine of Juſtification, by faithe onely, pertaineth to theim, and not to infantes. And therefore your aſſertion, that infantes are iuſtified by Baptiſme, commeth nearer to the errour of the Anabaptiſtes, for bothe you, and thei require faith neceſſarie, to bee in all them that ſhall bee Baptiſed, whereupon ſpringeth twoo hereſies, the one of the Anabaptiſtes, deny-

yng the Baptisme of infātes, because thei haue no faithe: the other of the Papistes, fantasiyng that thei haue faithe, and therfore are iustified by Baptisme. Whereas the layyng of our sauiour Christe, whiche is misunderstode of you bothe (he that beleueth, and is baptised, shalbe saued) must with all equitie, be expounded, accordyng to the matter whereof he speaketh, accordyng to the wordes goyng before. Which are, Goe into all the worlde, and preache the Gospell to euery creature. Mat. xxviij. Mark. xvj. So that where preachyng hath gone before, their faithe is necessarie to saluatiō, and necessarie to be required, before a manne bee Baptised. For we must remember, that our sauiour Christ, doeth not in that place, institute Baptisme, but shewe how it must bee added, as a seale of the Gospell, for confirmation of the beleuers, and for a testimonie of their profession. But seyng that God hath also a secret operation in Baptisme, whereby the children of GOD are regenerate, by his holy spirite, and that the fauour of God, extendeth by his promise, not only to our selfes, but also to the seede of vs that are faithe-

full, we minister the Sacrament of Baptisme, to our infantes also, because thei are comprehended within the compasse of Gods couenaunte, and therefore ought to haue the seale, and cognisaunce of Goddes couenaunte sette vpon them. And yet not bindyng the grace of GOD so straightly, to the outwarde Elemente, but that, he maie saue the childzen of the faithfull, without Baptisme, whom he taketh out of this life, before thei can receiue this sacramente in the churche, accordyng to his holie institution.

And this iustification by faithe onely, we doe not make to be an inconstant qualitie of righteousnes, that should be within vs, whiche is abolished so often as we fall into synne, but a perpetuall acceptation of God, wherby he imputeth not our synnes vnto vs, but accounteth vs righteous, for the righteousnes of Christe, according as sainct Paule diffineth iustification by faithe, without workes, out of the xxxij. Psalme. Blessed are thei whose iniquities are forgiuen, and whose synnes are couered. Blessed is the man to whom the Lorde doeth not impute his synne.

Roma.iiij. For whom God dooeth iustifie by faithe, he dooeth not iustifie them for a daie, or a yere, but for euer, as S. Paule testifieth, whom he hath iustified, he hath glorified. Roma.viij. Whereby it is easie to see, what a vaine iustification that is, whiche you make to be your second kinde by penaunce, whiche is lost, by euery fall into deadly synne, of whiche kinde of iustification, the scripture speaketh not one woorde, but it is a fantasie of youre owne braine, to sette vp a Butcherie of mennes consciences, and to make your selues Lordes, ouer their consciences, by binding thē vpon necessitie of saluation, to your beggerly Penaunce. For although a manne that is regenerate, and iustified of God, is not onely subiecte to infinite falles, as the scripture testifieth (the righteous manne falleth seuen tymes a daie, and riseth againe) but also sometymes falleth into greate, and notable crimes, as Dauid into murther, and adulterie, yet can he neuer fall from the fauour of God, but that he is called to repentaunce, and his synnes are forgiuen hym. For this foundation shall neuer faile, the Lorde knoweth who are

his,

his, and whom ſoeuer he hath knowen be-
foze all tyme, theim he will call in tyme
thought conuenient to his wiſedome, and
theim whō he hath ſo called, he hath iuſti-
fied, and whom ſoeuer he hath iuſtified, he
will glozifie eternally. Roma. viij. And in
this iuſtification, whereby God receiueth
vs into his fauour, and pardonyng our ſin-
nes, imputeth rightouſnes vnto vs, there
is no degrees, foz whē he doeth iuſtifie vs,
he maketh vs his childzen, and ſo his chil-
dzen, that wee are his heires, and heires
by adoption, annexed whiche Chriſte his
onely begotten ſoonne by nature. Roma.
viij. Wherefoze although faithe, and
good woozkes, the one beyng the inſtru-
ment to receiue, the other beyng the frui-
tes to ſhewe our iuſtificatiō, maie, & ought
to increaſe daiely in vs, that are iuſtified:
Yet our iuſtification befoze GOD, is not
thereby increaſed, who imputeth righte-
ouſneſſe vnto vs, foz Chriſtes ſake alone,
and not foz our owne wozthines. Wher-
by it is euidente, how vnlike youre thirde
kinde of iuſtification, is to the iuſtification
of God, who iuſtifieth not the righteous,
but the vngodlie manne, that beleueth in
hym,

hym. And as for the testimonie that you alledge, out of the Apocalipse, although it maie haue a true meanyng, that he which is iuste, maie bee made more iuste, and he that is holie, maie bee made more holie, whiche is of the increase of vertues, and not of iustification: yet the beste interpretation, accordyng to the Greke phrase, is rather of continuance, then increase, and so it is beste translated, he that is righteous, lette hym be righteous still, and he that is holie, let hym be holie still. Wherfore, you se vpō how weake a foundation, youre thirde kinde of iustification dooeth leane, namely vpon a corrupte translation. But admitte it bee so, as you dooe take it, there is greate difference betwene a iuste manne, and a manne iustified. For a iuste manne, is he, that is indued with the vertue of iustice, whiche maie increase, or diminishe in hym: But a iustified manne is he, whose synnes are forgiuen hym, and he accoumpted rightous, not for his owne worthinesse, but for Christes sake, therefore, although the vertue of iustice, which is a qualitie in hym, may increase, yet, because in Goddes sight, there is no respecte

of

of his woꝛthines, his iuſtification can not increaſe therby. Foꝛ what can he be moꝛe then the ſoonne of GOD, and inheritour with Chꝛiſt, of the kyngdome of heauen. If you ſaie, he maie haue greater reward, that hath greater vertues, I will not contende againſte you, ſo that this bee remẽbꝛed, that his vertues are rewarded, not as his merites, but as Gods giftes, foꝛ his pꝛomiſe ſake. So that a iuſte, oꝛ righteous man, is he that exerciſeth hym ſelf, in the kepyng of Goddes commaundementes, ſo neare as God ſhall giue hym grace, and the infirmitie of mannes coꝛrupt nature, will admitte. But a iuſtified manne, is he that hauyng no iuſtice, oꝛ righteouſneſſe in hym befoꝛe, is accepted of God foꝛ iuſt, his iniquities being pardoned, and his ſinnes couered. And foꝛ them that be ſimple, an example will make the matter plaine. There are twoo menne ſtandyng beſoꝛe a pꝛince, the one that hath not tranſgreſſed the pꝛinces lawes, whiche maie be called a iuſte manne: The other that hath greuouſly offended, and is pardoned of the pꝛince, whiche maie well bee termed a iuſtified manne, But this difference there is

is to be noted, in this example, that before God, none can bee iuste, or righteous, but he that is firste iustified, neither can any manne be so iuste, but that he offendeth in many thynges, and hath neede of greate mercie. Thus it is cleare, how impertinẽtly the increase of faithe, and good woorkes, with textes of Scripture belongyng thereto are of you drawne to iustification before God. Wherefore by our affirmation, that onely faithe iustifieth, we neither denie the exercise, and commoditie of christes Sacramentes, nor yet the studie, and practise of all good woorkes, commaunded of God, but rather established them: when we teache, that the Sacramentes are seales, and confirmation of this faithe, and good woorkes, are the fruites of the same: firste to the glorie of God: secondly for the example of others: and thirdly, for assurance of our election to vs warde, and increase of our rewarde before God. And as for that, whiche you alledge out of saincte Augustine, whiche of all other writers, is moste cleare of our iudgemente, for election, iustification, and saincti fication, maketh nothyng in the woorlde againste vs.

For

For wee dooe not teache (as I haue often ſaied) that a bare faithe alone, whiche is voide of good wooꝛkes, is ſufficiente foꝛ our ſaluation, but that a true, liuely, and fruitefull faithe, onely dooeth iuſtifie vs beſoꝛe God, that GOD maie haue all the gloꝛy, of our ſaluation in Chꝛiſt: And that ſanctification, oꝛ good wooꝛkes, of neceſſitie muſt followe a iuſtified man, whereby God maie bee gloꝛified, his neighbour pꝛofited, and himſelfe rewarded, not of merite due to his wooꝛkes, but of mercie, accoꝛdyng to Goddes pꝛomiſe.

And that whiche ſainct Iames ſpeaketh of faieth, that it dooeth not iuſtifie, alone, he meaneth, as he himſelfe expounꝺeth, of a deade faithe, whiche is voide of good wooꝛkes, of an hiſtoꝛicall faith, that there is one God. &c. whiche the diuell beleueth, not of a liuely faithe, whiche wooꝛketh by charitie, noꝛ of a iuſtifiyng faithe, whiche embꝛaceth the mercie of God ſet foꝛthe in his pꝛomiſes. So that this ſaiyng of ſainct Iames, a man is not iuſtified by faithe onlie, is all one with this, a deade faith oꝛ an hiſtoꝛicall faieth doth not iuſtifie, whiche we doe alwaies affirme. And whereas he

ſpeaketh

speaketh of iustification by woorkes, hee meaneth of argumentes proues, and certeine signes to the worlde, of iustification before God, as it is manifest by his examples. For Abraham was iustified before God by faith, without respect of his woorkes, as saint Paule doth testifie, when he beleued the promise, and that the scripture saied his faithe was imputed to hym for righteousnes, whiche was long before he offered his soonne Isaake: but this his obedience, was a triall and manifest testimonie, of his iustification by faithe, to all the worlde. Whereuppon as saincte James concludeth, it was euident to al men, how this scripture was fulfilled: Abraham beleued God, and it was imputed to hym for righteousnes. Likewise the harlot *Rahab*, as witnesseth the Apostle to the Hebrues the.n. was iustified by faith, when she beleued the woorde of God, concernyng the destruction of her Countrie, and all them that did not ioigne theimselues to the people of god: but she shewed the fruict of this faith, when she enterteined and dismissed the spies, that came to her house. So that by this distinction, of faithe and iustifica-

tion, ſainct Iames agréeth with S. Paule, whiche without it, can neuer by reconciled. For that confuſion of faithe and worꝛkes, which the papiſtes make to concurre in iuſtification, can neuer make theim agree, for ſainct Paule doth flatly exclude worꝛkes from that office. Wee determine ſaieth he, that a man is iuſtified by faithe without the worꝛkes of the lawe. Rom. 3. But this is the iudgement of both the Apoſtles, that a liuely faithe alone doth iuſtifie. The one affirmeth, that nothing is required to iuſtifie but faithe, the other affirmeth, that faithe whiche onely is required as ſufficient to iuſtification, is not deade, ſolitary or vnfruictfull, but liuely, fruictfull, & accompanied with manie vertues, & good worꝛkes. For he that acknowledgeth his ſinnes to be forgeuen of God for Chriſtes ſake, and that he is receiued of God as his childe (whiche is to be iuſtified) muſt nœdes loue God, and all theym that loue God, muſte nœdes haue a deſier to obeye God, honour God, to be thanckefull to God, and to profette all theim, that God hath commaunded hym to loue. And this is the worſte effecte of onely faithe

iuſtifiyng.

iuſtifiyng. But becauſe you make it ſo ſtraunge a matter, as though it had neuer been heard of in the worlde before nowe, that faithe alone or onely faithe doth iuſtifie, I will rehearſe you the ſentences of a fewe doctours, that I haue readde, whiche in plaine wordes affirmed the ſame, many hundred yeres before you and I were borne. Not doubtyng but they, that haue redde more then I, are able to bring forth a greate deale more then I haue brought.

Origines, though otherwiſe a verie vnpure writer, yet for iuſtification by faithe onely, ſpeaketh very plainly, although not in all pointes truely, vpon the Epiſtle to the Rom. *lib. 3. Cap. 3. Dicit ſufficere ſolius fidei iuſtificationem, ita vt credens quis tantummodo, iuſtificetur etiamſi operis nihil ab eo fuerit expletũ. Imminet igitur nobis qui integram eſſe ſcripturam Apoſtoli conamur aſſerere, & ordine ſuo cuncta conſtare, vt requiramus, quis ſine operibus, ſola fide iuſtificatus ſit. Quantum igitur ad exemplum pertinet. &c.* S. Paule ſaieth that the iuſtification of faith alone, doth ſuffice, ſo that he whiche beleueth onlie, maie bee iuſtified, although he haue doen no good worke. Wherefore it ſtan-

deth vs vppon, that take in hande to de-
fende the writyng of the Apoſtle, to bee
perfecte and all thinges therein to ſtande
with good order, to enquire who was iu-
ſtified by faithe onely without woorkes.
Therefore for examples ſake, I thinke
that theife is ſufficiente, whiche beeyng
crucified with Chriſte, cried to hym from
the Croſſe. Lord Jeſu remember me whē
thou comeſt into thy kyngdome. Neither
is there any other good woorkes of his de-
ſcribed in the Goſpell, but for this faieth
onely, Jeſus ſaide to hym, verily I ſaie to
thee, this daie thou ſhalte bee with me in
Paradice. Thus far *Origine*. Neuertheles
wee muſte remember, as I haue ſaide be-
fore, that although this thief was iuſtified
by faithe onely, yet this faithe was fructe-
full of ſuche good woorkes, as the tyme ſuf-
fered hym to expreſſe, as inuocation, re-
pentaunce, reprehenſion of his fellowe. &c.
The ſame *Origene* ſaieth. *Idem enim ipſe de-
us, ex vtroq; populo non circumciſionis, aut pre-
putij priuilegio, ſed ſolius fidei contemplatione
iuſtificat.* The ſame God out of bothe the
people, not by priuilege of Circumciſiō, or
vncircumciſion, but by the contemplation

of

of faith alone, doth iustifie. And in the. 4. booke and. 4. Cap. *Initium iustificandi à deo fides est quâ credit in iustificantem, & hæc fides cum iustificata fuerit, tanquam radix imbre suscepto haret in animæ solo. &c.* Faithe is the beginnyng of iustifiyng herde god, which beleueth in hym that iustificth, and this faithe after it is iustified, as a roote that is wattered with a showre of raine, abydeth faste in the grounde of the soule, that when it beginneth to bee dressed and delued by the lawe of God, the boughes arise in it, whiche bring forthe the fruicte of good workes. And in diuers other places *Origē*, sheweth himself to be of the same minde. Saincte Cyprian *ad Quirinum. Cap. 4. In nullo gloriādum quando nostrum nihil sit.* We haue to bost of nothing, seyng nothing is our owne. Where bee then our merites? Againe. *Cap. 42. Fidem tantum prodesse, & tantum nos posse, quantum credimus.* He affirmeth that faithe onely doth profitte, and that so muche as we beleue, so muche we maie obtaine. Wherein he agreeth with our sauiour Christe saiyng, all thinges are possible to hym that beleueth. Also in his booke *de duplici Martyrio*, he writeth thus.

Non credit in deum, qui non in eo ſolo collocat totius fœlicitatis ſuæ fiduciam. He doothe not beleue in God whiche dooeth not place in him alone the aſſurance of all his felicitie. In whom then doe Papiſtes beleue, that truſte in their owne merites and in creatures? Sainct Hilarie agreeth in the ſame ſentence *de Trinitate. lib .2. Et cum ſola fide expleri quæ præcepta ſunt oporteret. &c.* Seing that theſe thinges whiche are commaunded, muſt be accompliſhed by faithe onely, that is to worſhippe the father, and with hym to honour the ſonne, and to abounde in the holy ghoſte, wee are inforced to extende the baſenes of our ſpeache, to thoſe thinges that are vnſpeakable. Alſo wryting vppon Mathewe Canone. 21. he hath theſe wordes *Nam inuiti licet confitẽtur quis obſecutus ſit voluntati iunior ſcilicet, filius obediens profeſſione licet non efficiens in tempore. Quia fides ſola iuſtificat, atq; ideo publicani & meretrices in regno cœlorum erunt priores, quia Ioanni crediderũt.* For thei confeſſe though it be againſte their will, who hath obeied the fathers wil: namely the yonger, ſonne obedient in profeſſion, although not performing in time. Becauſe faith alone doth

iuſtifie,

iuſtifie, and therefore the Publicanes and harlattes ſhalbe ſoner in the kingdome of heauen, becauſe they beleued Jhon. 4c. And in the .8. Canon hee hath this plaine concluſion. *Fides ſola iuſtificat*, faithe alone doth iuſtifie. Therefore wee are not alone that teache ſo. *Gregorius Nazianzenus* in his Oration .22. *de modeſtia in diſceptationibus. Prope te ait verbum eſt, theſaurum hunc intellectus habet, & lingua, hic quidem credens, illa vero cõfitens, quid his opibus ſuccinctius, quid dono hoc facilius? Confitere chriſtum, & credas eum à mortuis ſuſcitatum eſſe, ac ſaluaberis: ſiquidem & credere ſolum iuſtitia eſt, ſalus autem perfecta confiteri, loquendiq; libertatem addere ſcientiæ.* The worde ſaieth he, is neare vnto thee, and this treaſure thine vnderſtandyng, and thy tongue hath, the one beleuyng, the other confeſſing, what can bee more ſhorte, then theſe riches? what more eaſie then this gifte? Confeſſe Chriſt, and beleue that hee is raiſed from death, and thou ſhalte be ſaued. For to beleue onely is righteouſnes, and perfecte ſaluation to confeſſe and to adde freedom of ſpeache to knowledge. The ſame *Gregorius carmine de rebus ſuis*, ſpeaking in the perſon of the pu-

 blicane

blicane that praied with the Phariſie. *Nõ opera me ſaluabunt, tua autem gratia, tuaq́ miſericordia, mihi ſtillet profano, quam ſolam miſeris rex præbuiſti ſpem peccatoribus.* Mine workes ſhall not ſaue me, but lette thy grace and thy mercie droppe vppon mee prophane man, which onely hope O Kyng thou haſt geuen to miſerable ſinners. From hym diſſenteth not *Baſilius Magnus de humilitate hom. 51. Hæc enim eſt perfecta, ac integra gloriatio in deo, quando neque ob iuſticiam ſuam quis ſe iactat, ſed nouit quidem ſeipſum veræ iuſticiæ indigum eſſe, ſolæ autem fide in Chriſtum iuſtificatum eſſe.* This is a perfecte and full reioyſyng in GOD, when a manne doeth not boaſt hymſelfe of his owne righteouſnes, but knoweth hymſelfe to be voide of true righteouſnes, and to bee iuſtified by faithe onely in Chriſt. The Papiſtes now adaies ſaieth it is greate pryde and preſumption whiche Baſile acknowledgeth to be true humilitie.

Saincte Ambroſe in many places, ſheweth hymſelf to bee of the ſame minde, as in his exhortation *Ad virgines*, ſpeaking of the dowrie, that Chriſt requireth of vs, to ioigne with hym in marriage: *Sola eſt fides viri*

vtriq; indiſcreta ſexui, cenſus virorum dos virginum. It is faithe onely, whiche is indifferente to bothe ſeres, the ſubſtance of men the dowrie of virgines. Alſo in the ſame worke. *Nam vnde mihi tantum meriti eſt cui indulgentia pro corona eſt?* For whēce ſhould I haue ſo greate merite, when mercie is my croune. And againe, *Non ex operibus ſed ex fide vnuſquiſq; iuſtificatur à domino.* Not by workes, but by faith is euery one iuſtified of the lorde. And in his Epiſtle. 82. *Ad Vercellenſes: Sola vos comitabitur fides. Erit ſanè etiā iuſtitia comes ſi fides prævia ſit.* Onely faithe ſhall beare you compaignie. And righteouſnes alſo ſhalbe your companion, if faithe goeth before. Alſo in *Lucam lib.* 2. *Capit.* 2. *Nihil in hoc cenſu verearis terribile, nihil immite, nihil triſte, ſola vnumquemq; fides ſignat.* Feare nothyng in this taryng, that ſhould bee terrible, nothyng cruell, nothyng ſadde, or heauie: onely faithe doeth marke euery manne? But theſe places, you will ſaie, are somewhat darcke: You ſhall haue therefore, them that are plaine enough. Upon the Epiſtle to the Romaines. Chapit. 19. vpon theſe wordes. *Iuſtificati gratis per gratiam ipſius*, that is, Beyng

iuſtified freely by his fauoure, he writeth thus: *Iuſtificati ſunt gratis, quia nihil operantes, neq; vicem reddentes, ſola fide iuſtificati ſunt dono dei.* Thei are iuſtified freely, becauſe without any wooꝛkyng, oꝛ requityng, thei are iuſtified by faithe alone, by the gifte of God. And vpon the iiij. Chapiter *Quomodo ergo Iudæi per opera legis iuſtificari, ſe putant, iuſtificatione Abrahæ, cum videant Abraham non ex operibus legis ſed ſola fide iuſtificatum? Non ergo opus eſt lex, quando impius per ſolam fidem iuſtificatur apud deum ſecundum propoſitum gratiæ dei. Sic decretum dicit à deo vt ceſſante lege ſolã fidem gratia dei poſceret ad ſalutem.* That is. Bow dooe the Jewes thinke, that thei maie bee iuſtified thꝛough the wooꝛkes of the lawe, by the iuſtification of Abꝛaham, when thei ſee that Abꝛaham, was not iuſtified by the wooꝛkes of the lawe, but by faithe alone? Theꝛefoꝛe the lawe is not neceſſarie, ſeeyng the vngodly manne, is iuſtified beſoꝛe GOD, by faithe onely, accoꝛdyng to the purpoſe of the grace of God: foꝛ ſo he ſaith it is decreed of God, that the lawe ceaſyng the grace of God requireth faithe alone to ſaluation.

And

And in the same Chapiter, *Beatos dicit, de quib⁹ hoc sanxit deus vt sine labore et aliqua obseruatione, sola fide iustificentur apud deum.* He saieth thei are blessed, of whom GOD hath decreed this thyng, that without labour, and any obseruation, thei should bee iustified before God, by faithe alone. And againe: *Manifeste beati sunt, quibus sine labore, vel opere aliquo, remittuntur iniquitates, & peccata teguntur. Nulla ab his requisita pœnitentiæ opera, nisi tantum vt credent:* It is manifeste, that thei are happie, to whō their iniquities are forgiuen, and their synnes hidde, without any laboure, or woorke of theirs, and no workes of repentaunce, required of them, but onely that thei should beleue,

And in the. 10. chapiter. *Nullum opus dicit legis, sed solam fidem dandam in causa Christi.* He saieth, that no woorke of the lawe, but onely faithe muste bee giuen in the cause of Christe. And in the eleuenth chapiter. *Et quoniam versutia aduersarij cumulari peccata cœperunt, vt per interdictum magis reus homo constitueretur: deus clementia bonitatis suæ semper, homini procurans, vt & quod sine lege erat peccatum, & in lege non possit de-*

leri,

leri, hoc decreuit, vt ſolam fidem poneret, per quam omnia peccata abolerentur, vt quia nulla ſpes per legem omnibus hominibus erat, dei miſericordia ſaluarentur. And becauſe through the ſubtiltie of the aduerſarie, ſynnes beganne to bee increaſed, ſo that through the forbiddyng, a manne was made more giltie, God prouidyng alwaie for manne, by the mercie of his goodnes, ſo that, that whiche was ſynne without the lawe, and by the lawe could not bee putte awaie, he decreed this, to prepare onely faithe, by whiche all ſynnes ſhould be taken awaie, that becauſe there was no hope to all men by the lawe, thei might bee ſaued by the mercie of God. And vpon the 1. Cor. Cha. 1. *Datam dicit gratiã, à deo in Chriſto Ieſu, quia gratia ſic data eſt in Chriſto Ieſu, quia hoc conſtitutum eſt à deo, vt qui credit in Chriſtum ſaluus ſit ſine opere, ſola fide gratis accipiens remiſſionem peccatorum.* He ſaieth, that grace is giuen from God, in Jeſus Chriſte, becauſe grace is ſo giuen in Chriſte Jeſus, for that it is ſo appointed of God, that he whiche beleueth in Chriſte, ſhall bee ſaued without workes, receiuyng forgiueneſſe of his ſynnes freely, by faithe alone.

And

And vpon the 5. Cor. Chap. iij. speaking of the lawe of the Gospell. *Hæc lex dat libertatem solam fidem poscens.* This lawe giueth libertie, requiryng faithe alone.

And in the Preface before the Epistle to the Galathians. *Si ergo hæc dicta intelligerent, à lege recederent, scientes à prædicatione Ioannis Baptistæ, legem iam cessare, vt sola fides sufficiat ad salutem abbreuiata ex lege.* If therefore thei did vnderstande these sayynges, thei would depart from the lawe, knowyng that since the preachyng of Jhō the Baptiste, the lawe is now ceased, and faithe alone sufficeth, whiche is an abbridgemente of the lawe. Also vpon the third Chapiter of the Epistle to the Galathiās *Sed aliud aduersum improuida præsumptione defendunt, putantes iustificationem sine operibus legis prouenire non posse, cum sciant Abraham qui forma eius rei est, sine operibus legis per solam fidem iustificatum.* But thei maintaine an other contrary thyng, by vnskilfull presumption, thinkyng that iustification, can not bee obteined without the workes of the lawe, whereas thei knowe that Abraham, whiche is the example of that matter, was iustified by faithe onely without

without the woorkes of the lawe.

And againe. *Manifeſtatis enim peccatis ſuis concluſi ſunt vt ſe excuſare non poſſent, ſed quæreret miſericordiam vt veniens qui promiſſus erat Abrahæ, ſolam fidem ab eis poſceret, quam habuit Abraham.* For when their ſynnes were made open, thei were concluded, ſo that thei could not excuſe theimſelues, but were faine to ſeeke mercie, that when he came, whiche was promiſed to Abraham, he might require onely faith of theim, whiche Abraham had. And vpon the v. Chapiter. *Atq; per hoc neq; præputium valet quiquam neque Circumciſio. Sed ſola fides opus eſt in charitate ad iuſtificationem.* And by this, neither Circumciſion nor vncircumciſion is woorthe any thing, but onely faith in loue, is neceſſarie to iuſtification.

Chryſoſtome alſo, although he dooe often ſaie, that faithe alone is not ſufficient to ſaluation, he meaneth it of a deade, and an hiſtoricall faithe, whiche is not fruictefull of good woorkes, as ſainct James doth: But that he acknowledgeth a true, and liuely faithe, to iuſtifie alone, maie ſufficientlie appeare by theſe teſtimonies. Firſt vpon Math. Chapiter. j. Hom. j. *Non enim laboribus*

laboribus noſtris, neq; ſudoribus, non doloribus & erumnis, ſed per dei in nos tantūmodo charitatem, tā grādia hæc promiſſa ſuſcepimus. Not by our labours, nor our trauailes, not by our ſorowes, and griefes, but onely by the loue of God toward vs, we haue receiued theſe greate promiſes. And in the twelue Homelie. *Iam non viſibili ſpecie qua vtiq; non egemus, cum nobis pro cunctis ſola fides ſufficiat.* We haue not nede now of outward ſhew when onely faithe ſufficeth vs for al thinges. And vpon the Actes Home. xxx. *Vide quomodo vbiq; omnia tribuunt deo. Hos & nos imitemur. Nihil noſtrum eſſe putemus, quandoquidem & ipſa fides non eſt noſtrum opus.* See how thei aſcribe all thynges, euery where to god. Lette vs then followe theim, lette vs thinke nothyng is our own, ſeyng that faithe it ſelf is not our worke. And again Home. xxxj. *A ſola fide (inquit) illa aſſecuti ſunt, & non operibus, vel circumciſione.* Thei obteined (ſaieth he) thoſe thinges by faith alone, not by workes, or Circumciſion. Againe *De prodit. Iud.* Speakyng of the penitente Thiefe, whether he had any good workes, or were Baptiſed. *Neq; enim de hoc contenderim ego, ſed illud vnum aſſeuerauerim,*

rim, quod sola fides per se saluũ fecerit. Of that matter I will not contende, but this one thyng I will affirme, that onely faithe by it self, made hym to bee saued. Also vppon the *Episto. ad Roma. Home. ij.* Speakyng of righteousnsse. *Non enim sudoribus, & laboribus, illam comparabis, sed ex diuino gratia dono quod ex supernis est gratis vt accipias oportet. Vnum hoc solum adferens de tuo, vt credas.* Thou shalt not obtaine it by labours, and trauailes, but thou must receiue it freely, by the gifte of Gods grace, whiche is from aboue, bryngyng this one thyng onely of thyne, that thou beleue. Againe, *Hom. vij. Hîc virtutem dei ostendit, quod non solum saluauit, sed & iustificauit, & in gloriationem induxit, nullis ad hoc vsus operibus, sed fidem tantum exigens.* Heare he sheweth the power of God, that he hath not onely saued vs, but also iustified, and brought vs into a reioysyng, vsyng here to, none of our woorkes, but requiryng faithe onely. And againe. *Quam primum homo credidit confestim iustificatus est.* So sone as a manne hath beleued, immediately he is iustified. And *Hom. viij. Ne enim quis dicat quid vetat quominus, & fidem habeam, & legem interim seruem,*

rem, oſtendit fieri non poſſe. Fidei ſiquidem virtutem de honeſtat, quiſquis legem vt velut ſaluantem ſeruat. And leaſt any manne ſhould ſaie, what letteth, but that I maie haue faith, and kepe the lawe alſo? He ſheweth it can not be, for he diſhonoureth the vertue of faithe, who ſo keepeth the lawe, as able to ſaue hym.

And in the 9. Hom. *Nos ſolam fidem attulimus*, we haue brought faithe alone. And in the ſame Homelie *Apoſtolus cum dicit ſpes non confundit, non recte factis noſtris, ſed dilectioni dei rem omnem acceptam fert.* When the Apoſtle ſaith, hope doth not confound, he aſcribeth the whole matter, not to our good deedes, but to the lawe of God. And in the. 14. Hom *Vnum enim hoc tantummodo donum dei obtulimus, quod futura nobis promittenti credimus, atque hac ſola via ſaluati ſumus.* This onely gifte we haue offered to God, that when hee promiſeth vs thinges to come wee beleue hym, and by this onelie waie we are ſaued. Alſo vpon the Epiſtle *ad Galath. Cap. 2. Scientes quod non iuſtificabitur homo ex operibus legis, ſed tantum per fidem Ieſu Chriſti*, knowing that a man ſhall not be iuſtified by the workes of the lawe, but

onely by faieth of Jeſeus Chriſte. And vpon *Cap. 3. Tum enim valet fides, cum nihil accesserit ex lege.* Then faieth is of force, whē nothing of the lawe is added to it. Alſo ſpeakyng of Abraham. *Quod si is ante gratiam ex fide iustificatus est, idq; cum & operibus bonis floreret, multo magis nos. Quid igitur illi detrimenti attulit, quod nō esset sub lege? nihil, sed sufficiebat ei fides ad iusticiā.* If he before the time of grace, were iuſtified by faithe, and that whē he floriſhed in good workes, muche more we. What hurte was it then to hym, that he was not vnder the lawe? none at all. But his faithe was ſufficiente to hym for righteouſnes. Again. *Rursum illi dicebant qui sola fide nititur execrabilis est, hic contra demonstrat, qui sola fide nititur, eum benedictum esse.* They ſaide, hee that truſteth vnto faith alone is accurſed, but he saieth, contrariwiſe, he that truſteth vnto faithe alone, is bleſſed. *Quū enim lex esset infirmior quam vt posset hominem ad iusticiam perducere, repertum est non leue remedium, nempe fides, quæ quod legi erat impossibile, per se redderet possibile.* For whē the law was of leſſe force, then that it was able to bring a manne to righteouſnes: a remedie of no ſmall force

was

was founde out, namely faieth, whiche by herselfe, shoulde make that possible, which was impossible to the lawe. Also vpon the Epi. *ad Ephes.* Hom. 5. *Ex sola quippe fide nos saluauit.* For he saued vs by faithe alone. And vpon the Ep. *ad Colloss.* Hom. 5. *Appareret quidem & in reliquis magna mysterij huius gloria, verũ multo magis in istis. Hoẽs enim lapidibus stupidiores ad angelorũ subito dignitatem simpliciter nudis verbis, solaq; fide sine omni operum adminiculo euehere reuera gloria est, ac misterij huius diuitiæ.* The greate glorie of this misterie truely appeareth in the rest, but muche more in these. For to aduance men that are more doltishe then stones, sodenly to the dignitie of Angelles, simplie with bare woords, and faith alone, without all helpe of workes, is glorie in deede, and the riches of this misterie. And in the 6. Hom. *Per fidem operationis dei qui exitauit eum ex mortuis, Benedixit, totum enim fidei est. Credidistis deum exitare posse, atque ita exitati estis.* By faith of the operation of God, which raised him from the deade. He hath saied well. For it is all of faithe. You haue beleued that God can raise you, and so you are raised. Againe, *In decretis (inquit) quibus*

decretis fide: ſatis eſt credere, non operibus opera, ſed fidei adiunxit opera. In the decrées (he ſaieth) whiche decrées? In faithe, for it is ſufficiet to beleue, he ioygneth not works to workes, but workes to faithe. Also vpon. 2. Theſſ. Hom. 4. *Quo modo in ſalutē? vt ſanctificaret nos per ſpiritum. Ab iſtis namque ſalutis noſtræ ſumma dependet, nuſquam ab operibus, nuſquam à recte factis, ſed per fidem veritatis.* Howe vnto ſaluation? that he might ſanctifie vs by his ſpirit. For herof dependeth the ſūme of our ſaluation, not at al of workes, not at all of good deedes, but by faithe, or beleefe of the truth. Also vpō the 1. Tim. Hom. 3. *Id ſolum inquit attulimus nos quia credidimus chriſtū nos poſſe ſaluare.* This onely ſaith he haue wee brought, namely, that we haue beleued, that chriſt is able to ſaue vs. And in the. 4. Hom. *Quid igitur eſt? ita cui difficilis habebatur fides, quod inimici, quod peccatores, quod hi qui in lege non iuſtificantur, neque per opera. hi continuo ex fide ſola primas partes meritorum conſecuti ſunt. &c.* what is it then? ſo that to whom faithe ſæmed a harde matter, becauſe that enimies, becauſe that ſinners, becauſe that they whiche colde not bee iuſtified by the

lawe,

lawe, nor yet by workes, these immediatly by faithe, alone obtained the chief worthines. And in the same place. *Incredibile enim videbatur, siquidem homo qui omnem priorem vitam frustra, atque inaniter consumpsisset, duxissetq; per mala opera, post modum ex fide sola saluandus diceretur.* For it seemed an incredible thing, that a manne, whiche had spent all his former life vainely and to no purpose, but passed it awaie in euill workes, shoulde afterwarde be saide to be saued by faith alone. Also the Epistle to Titus. Hom. 3. *Si enim credis fidei, cur alia infers quasi fides iustificare non sufficiat sola.* If thou truste vnto faithe., why bryngeste thou in other thinges? as though faieth alone were not sufficient to iustifie. Likewise vppon the Epistle to the Hebrues Cap. 4. Hom. 7. *Accedamus cũ fiducia petentes. Tantum fidem adferamus, & omnia tribuet.* Lette vs approache neare with confidence makyng our petition, let vs bring forth faith onely, and he geueth all thinges. These testimonies vooth aboundauntly declare, what Chrisostome thought of iustificatiõ by faith alone. Let vs now see what saincte Jerome wil saie to the same matter. First

therfore againſt the Pelagians. lib. 1. Hee writeth thus . *Ergo iuſti ſumus quando nos peccatores fatemur, & iuſtitia noſtra nō ex proprio merito , ſed ex dei conſiſtit miſericordia.* Then are we righteous, when we confeſſe our ſelues to bee ſinners, & our vnrighteouſnes conſiſteth not of our owne merite, but of the mercie of god. And in the. 2. boke of the ſame worke. *Manifeſtè oſtendit non in hominis merito, ſed in dei gratia eſſe iuſticiā, qui ſine legis operibus credentium ſuſcipit fidem.* He ſheweth manifeſtly, that righteouſnes is not in the merite of a manne, but in the grace of God, whiche receiueth the faieth of beleuers without the woorkes of the lawe. Alſo in his Commentarie vppon Marke Chap. 14. *Gratia non meritis ſaluati ſumus à deo:* we are ſaued of God by grace, and not by merites. And oftentymes elswhere he ſpeaketh to the ſame effecte, but eſpecially in the Commentarie vpon the Epiſtle to the Romaines, whiche beareth his name. Cap. 4. *Conuertentem impium per ſolam fidem iuſtificat deus , non opera bona quæ non habuit.* God iuſtifieth the vngodly man when he conuerteth by faith alone, not by good woorkes whiche he had not. And Cap.

Cap. 10.

10. *Ignorantes quod deus ex sola fide iustificat, & iustos se ex legis operibus, quā nō custodiebant putantes. &c.* Not knowyng that God doth iustifie by faithe alone, and thinking themselues iuste by the woorkes of the lawe whiche they did not kepe: Againe. *Talis est ille qui Christum credidit die qua credidit, qualis ille qui vniuersam legem impleuit.* He that beleueth in christ, is such a one ỹ first daie in which he beleueth, as he is, ỹ hath fulfilled all the lawe. And againe *Moyses distinxit in leuitico inter vtramq; iusticiam, fidei scilicet atque factorum, quod altera operibus, altera sola fidei credulitate accedente fiat.* Moses in Leuiticus made distinction of both kindes of righteousnes, namely of faith & of dēedes, that the one is brought to passe by woorkes, the other by onely beliefe of faith commyng vnto it: yet againe in the same Chapiter. *Ergo si fides sufficit ad iusticiam, & confessio ad salutem, inter Iudeum & Gentiles credētes, nulla est discretio.* Therfore if faith suffice to righteousnes, and cōfession to saluation, there is no difference betwene the Iewe and the Gentile that are beleuers. And vpon the Epistle *ad Gal. Cap. 1. Gratia vobis qua sola estis fide saluati.* Grace to you

by whiche alone through faithe you are ſaued. And Cap. 2 *Non ex operibus legis, ſed ſola fide ſicut Gentes, vitam in Chriſto inueniſſe te noſti:* Ye maketh Paule ſpeakynge to Peter ſaiynge: Thou knoweſt that thou thy ſelfe, haſte founde life in Chriſte, not by the woorkes of the lawe, but by faithe alone as the Gentiles haue. Again. *Si enim gentes fides ſola non ſaluat, nec nos, quia ex operibus legis nemo iuſtificatur.* If faithe alone doth not ſaue the Gentiles, no more doth it ſaue vs, for no manne is iuſtified by the woorkes of the lawe. And vpon theſe woordes of Paule. *In fide viuo filij dei. In ſola fide quia nihil debeo legi antiquæ. Abiecta enim eſt gratia, ſi mihi ſola non ſufficit.* I liue ſaieth Paule by the faithe of the ſonne of God, that is ſaieth Jerome by faithe alone, for I owe nothing to the olde lawe. For grace is caſt awaie, if it alone bee not ſufficient for me. And Cap. 3. *Spiritum ſanctũ ſola fide accepiſtis, qui non niſi à iuſtis accipitur: iuſtos autem ſine legis operibus vos eſſe conſtat.* You haue receiued ỹ holy ghoſte by faith alone, whiche is not receiued but of righteous perſons. And it is plain that you are righteous with out the woorkes of the lawe.

Moreouer

Moreouer. *Abraham credidit deo, & reputatum. &c. Ita & vobis ad iuſtitiam ſola ſufficit fides.* Abraham beleued GOD, and it was accoumpted to hym for righteouſnes. So faithe alone is ſufficiente for you alſo to righteouſneſſe. Furthermore in the ſame Chapiter. *Quæritur ſane hoc loco ſi fides ſola ſufficiat Chriſtiano, & vtrũ non ſit maledictus, qui Euangelica præcepta contemnet. Sed fides ad hoc proficit, vt in primitijs credulitatis accedentes ad deum iuſtificet, ſi deinceps in iuſtificatione permaneant. Caterum ſine operibus fidei, non legis, mortua eſt fides.* It is in deede demaunded in this place, if faithe alone bee ſufficiente for a Chriſtian man, and whether he is not accurſed, that ſhall deſpiſe the preceptes of the Goſpell. But faithe profiteth thus farre, that in the beginning of beleuyng, it iuſtifieth thoſe that come vnto god, if afterward theicõtinue in iuſtification. But without the workes of faith not of the lawe, faithe is deade. Alſo ſpeakyng of the lawe. *Quia nemo illam ſeruat ideo dictum eſt quod ſola fide iuſtificandi eſſent credentes.* Becauſe no manne keepeth the lawe, therefore it is ſaied, that the beleuers muſt bee iuſtified by faithe alone. Al-

ſo *vt ſola fide Gentes benedicerentur, in Chriſto ſicut promiſſum eſt Abrahæ*, that the Gentiles might bee bleſſed, by faithe alone in Chriſte, as it was promiſed to Abraham. Alſo: *Lex autem non eſt ex fide nam iuſtificat ſola fides*. The lawe is not of faithe, for faithe alone dooeth iuſtifie. Againe, *neceſſe eſt ſola fide ſaluari credentes*. It is neceſſarie, that the beleuers ſhould be ſaued by faith alone. Againe *Æqualiter & Iudæi, & Gentes per ſolam fidem filij dei eſtis, qua credidiſtis Chriſto*. Bothe Iewes, and Gentiles, you are a like the ſonnes God, by faithe alone, by which you haue geuē credite to Chriſt. Alſo vpon the v. Chapiter. *In ſola fide crucis dico eſſe ſalutem*, I ſaie, that ſaluation cōſiſteth in faithe alone of the croſſe: That is, of the death of Chriſt. And vpon the vj. Chapiter. *In ſola fide ſpes collocatur animarum*. In faithe alone reſteth the hope of ſoules. Alſo vpon the *Epiſto. ad Epheſ. ij. Gratia ſaluati eſtis, non meritis prioris vitæ ſed ſola fide*. You are ſaued by grace, not by merites of your former life, but by faithe alone.

Alſo vpon theſe wordes, *Legem mandatorum in decretis abrogans) per ſolam fidem, iuſti-*

iuſtificans, moralia ſola decernẽs. Abrogatyng the lawe of preceptes, that was in decrees iuſtifiyng by faithe onely, and decreeyng the morall preceptes, onely to bee obſerued. And vpon theſe woordes, *Per crucem interficiens inimicitias) per ſolam fidem crucis, quæ nullum deterret, non enim grauis aut difficilis eſt, quam habere etiam latro potuit crucifixus.* By his Croſſe ſlaiyng the harted) by only faithe of his croſſe, which maketh no man afraied, for it is not heauie, or harde, whiche euen the Thiefe that was crucified might haue. Finally, vpon the Epiſt. *ad Philip. iij.* Where ſaincte Paule ſaieth, that he hath not the righteouſnes, whiche is of the lawe, but that whiche is by the faithe of Chriſt Jeſus he noteth: *Sed illam quæ a deo pro pace, & ſola fide collata.* But I haue that righteouſneſſe, whiche is geuen properly of God, and by faithe alone. *Ruffinus* alſo, whiche otherwiſe was a greate aduerſarie of ſainct Hieromes, yet in this poincte, he is his verie frende, and of the ſame iudgemente, as he was the iudger of al learned men at that time, excepte *Pelagius* the arche heretike, and his fellowes. *Ruffinus* therefore, in his expoſition of the

Crede,

Crede, vpon the Article of remiſſion of ſinnes, writeth thus. *Verum de remiſſione peccatorum ſufficere debet ſola credulitas. Quis enim cauſas, aut rationem requirat, vbi indulgentia principalis eſt cauſa.* But for remiſſion of ſynnes onely, beliefe ought to ſuffice, for who ſhould require cauſes, or a reſon: where mercie is the principall cauſe: So that when iuſtification, is through remiſſion of ſinnes, as ſainct Paule proueth out of the Pſalme. xxxij. And remiſſion of ſynnes is obtained by faithe alone, who cã deny that iuſtificatiõ is obtained by faithe alone. Sainct Auguſtine, although he doe not ſo often repeate the tearmes of faithe alone, yet no writer more often, nor more ſubſtancially ſetteth forthe the righteouſneſſe by faithe alone, and as he had ſpecially more occaſion, beyng troubled with the *Pelagians*, and *Celeſtianes*, in his confeſſions *Libro. x. Capit. xxix. Tota ſpes mea, non niſi magna valde miſericordia tua. Da quod iubes, & iube quod vis.* All my hope is nothing els, but thy exceadyng greate mercie (O God) Geue that thou commaundeſte, and commaunde what thou wilte. Alſo in his Epiſtle to *Sixtus. 105. Reſtat igitur vt ipſam*

fidem

fidem vnde omnis iuſtitia ſumit initium, propter quod dicatur ad eccleſiam in Cantico Canticorum venies, & tranſies ab initio fidei, non humano quo iſti extollũtur ſaluamus arbitrio, nec vllis præcedẽtibus meritis, quoniã inde incipiãt bona quæcũq; ſunt merita, ſed gratuitum donũ dei eſſe fateamur, ſi gratiã veram id eſt ſine meritis cogitamus. It remaineth therfore, that we doe not aſcribe to the frée will of man, whereof theſe menne are ſo proude, nor to any merites goyng before, that haue faithe it ſelf, of whiche all righteouſneſſe taketh his beginnyng for whiche it is ſaid vnto the Churche, in the Canticle, thou ſhalt come, and paſſe by the beginnyng of faithe) becauſe that hereof all good merites, whatſoeuer thei be beginne: but that we confeſſe it to bee the free gifte of God, if we thinke of true grace, whiche is without merites. Alſo in his 120. Epiſtle to *Honoratus*, ſpeakyng of faithe: *Ex hoc quippe incipiunt bona opera ex quo iuſtificamur, non quia preceſſerunt iuſtificamur,* For hereof beginne good woorkes, whereof we are iuſtified, wee are not iuſtified, becauſe thei went before. In his *Enchiridion ad Laurentium Capite 99. Sola gratia redemptos diſ-*

neruimus

cernimus à perditis quos in vnam perditionis concreuerit maſſam ab origine ducta cauſa communis. We diſcerne them, that are redemed from thoſe that are loſte, by grace alone, whom the common cauſe, deriued from the beginnyng, hath bredde into one lumpe of perdition. Alſo in his booke *De fide, & operibus. Capit. 22. In illis duobus tota lex pendet, & Prophetiæ, licet recte dici poſſet ad ſolam fidem pertinere dei mandata, ſi non mortua ſed viua illa intelligatur fides, quæ per dilectionem operatur.* In theſe twoo the whole lawe, and the Prophetes depēdeth, although it maie bee well ſaied, that the commaundementes of God, pertaine to faithe alone, if not, a deade faithe bee vnderſtoode, but that liuely faithe, whiche worketh by loue. And in his treatiſe *Octoginta trium queſtionum. lxviij. Ipſa autem gratia, quæ data eſt per fidem, nullis noſtris meritis data eſt.* The ſame grace, whiche is geuen through faith, is geuen to none of our merites. Alſo *Queſt. lxxvi. Quapropter non ſunt contrariæ duorum Apoſtolorum ſententiæ Pauli, & Iacobi, cum dicit vnus iuſtificari hominem per fidem ſine operibus, & alius dicit inanem eſſe fidem ſine operibus, quia ille dicit*

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de operibus quæ fidem præcedunt, iſte de ijs quæ fidem ſequuntur, vt etiam ipſe Paulus multis locis oſtendit. Wherefore the ſentences of the twoo Apoſtles, Paule, and James are not contrary, when the one ſaieth, that a manne is iuſtified by faithe, without woꝛkes, and the other ſaieth, that faithe without woꝛkes is vaine, becauſe the one ſpeaketh of wooꝛkes goyng beforе faithe, the other of ſuche as followe faithe, as Paule hymſelf ſheweth in many places. And that true faithe can not bee without good wooꝛkes, he ſheweth in his booke *De fide & operibus. Capi. xxiij. Inſeperabilis quippe eſt bona vita a fidè, quæ per dilectionem operatur.* Good life can not be ſeparated from faith, whiche woꝛketh by loue. Alſo in his booke *De natura, & gratia. Cap. xi. Fateor dilectioni veſtræ, cum iſta legerem repente lætitia perfuſus ſum, quod dei gratiam non negaret, per quam ſolam homo iuſtificari poteſt. Hoc enim in diſputationibus talium maximè deteſtor & horreo.* I confeſſe vnto your charity, that whē I reade theſe thynges, I was ſodainly filled with gladnes, becauſe he denighed not the grace of God, by whiche a lone, a man can bee iuſtified, foꝛ that thyng in ſuche

meanes

mennes diſputations, I dooe moſte of all deteſte, and abhorre. And in the Chapiter. xvj. *Hæc eſt fides ad quam præcepta compellũt vt lex imperet, & fides impetret*, This is faith vnto whiche the commaundemẽtes doeth driue a man, that the lawe commaũdeth, and faithe obteineth. Alſo vpon the. lxvj. Pſalme. *Sine bonorum operum meritis per fidem iuſtificatur impius*. The vngodlie man is iuſtified by faithe, without the merites of good workes. And vpon the 88. Pſalme. *Et quia ſola fides in Chriſtum mundat, nõ credentes in Chriſtum ſoluti ſunt ab emundatione*. And becauſe faithe alone in Chriſt doeth cleanſe, thei that beleue not in Chriſte, are free from clenſing. But what ſhould I tary longer, in rehearſyng ſentences of Auguſtine, when ſo many bookes, Epiſtles, and Homelies of his are extante, whiche wholie, and purpoſely, were compoſed for the ſame matter, againſt the Pelagians? *Paulinus* alſo a learned manne, in ſaincte Auguſtines tyme, in an Epiſtle written to Auguſtine. *Epiſto. 58.* hath theſe woordes. *Quid enim ſis ad ſalutem quæ ſola fide quæruntur, prodeſt in legis memoria, et meditatione verſari. &c.* What doeth it profite them

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to bee conuersante in the remembraunce, and meditation of the lawe, towardes saluation, whiche is sought by faithe alone. *Marcus Heremita* an aũcient grẽke writer in his treatise, of theim that thinke they maie bee iustified by their woorkes writeth on this wise, ὁ κύριος πᾶσαν ἐντολην ὀφειλομένην δειξαι θέλων, τήνδε υἱοθεσίαν ἰδίῳ αἵματι δεδωρημένην, φήσιν ὁταν πάντα ποιήσητε προςτεταγμένα ὑμῖν, τότε εἴπατε, δοῦλοι ἀχρεῖοι ἐσμεν καιο ὀφείλομεν ποιῆσαι πεποιηκαμεν, δια τοῦτο οὐκ ἐςι μιςθος ἔργων ἡ βασιλεία τῶν οὐρανῶν, ἀλλα χάρις δεσπότου πιςοις δοῦλοις ἡτοιμασμένη. The Lorde willing to shewe that euerie commaundement is of duety, and that the adoption is of gifte by his owne bloode saieth. When you haue doone all thinges that are commaunded you, then saie you, we are vnprofitable seruauntes, and wee haue doone that whiche we ought to haue doone: Therfore the kingdome of heauen is not the rewarde of workes, but the free gifte of the Lorde prepared for faithefull seruauntes. *Faustus* also an auncient Bishoppe in Fraunce writyng a boke *de gra-*

tia meritis & libero arbitrio, hath theſe wor-
des. *Tempus gratiæ in quo redempti ſumus, merita hominum non expectauit, opera penitus non quæſiuit, ſola deus fidei noſtræ deuotione cõtentus fuit iuxta illud apoſtoli, credidit Abraham deo, & reputatum eſt ei ad iuſtitiam.* The tyme of grace in whiche wee are redemed did not tary for the merites of men, did not require woorkes at all. But god was content with the onely deuotion of our faith accordyng to the ſayyng of the Apoſtle, Abraham beleued god, and it was imputed to hym for righteouſnes. And although *Claudianus Mamertus* Biſhoppe of *Gallia Viennenſis*, for his erroꝛ concernyng Angelles in whiche he followed ſainct Auguſtine dooeth confute hym, and *Ioannes Maxentius* Archebiſhop of Conſtantinople, for his opiniõ of grace and merites in whiche he diſagreeth from S. Auguſtine, reproueth him in his auſwere againſt the Epiſtle of *Hormiſda* Archbiſhop of Rome: yet for excludyng merites from iuſtification no man findeth faulte with him. For theſame *Ioannes Maxentius*, cõcerning the free will of man, whereupon all merites are grounded, hath this catholike confeſ-

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ſion. *Liberum autem naturale arbitrium ad nihil aliud valere credimus, niſi ad diſcernenda tantum, & deſiderãda carnalia, ſiue ſæcularia, quæ non apud deum, ſed apud homines poſſunt fortaſſe videri glorioſa. Ad ea vero quæ ad vitã æternam pertinent, nec cogitare, nec velle, nec deſiderare, nec perficere poſſe niſi per infuſionẽ, & inoperationẽ intrinſecus ſpiritus ſanĉti.* We beleue that naturall free will auaileth to nothing els, but onely to diſcerne and deſire carnal or worldly thinges, which may perchaũce ſæme glorious before men, but not before god. But for thoſe thinges that pertaine to life euerlaſtynge, that it can neither thinke of them nor will them, nor deſire thẽ, nor performe thẽ, but by the inward infuſiõ & working of the holy ghoſt. And leſte the iudgemente of this *Ioannes* ſhould be doubted of, becauſe he wrote againſte the B. of Rome. This is the ſame *Ioannes*, whoſe confeſſion the ſame *Hormiſda* ſent vnto the Biſhoppes of Spaine as catholike and true. *Albinus* the ſchoole maiſter of *Carolus magnus* muche later in tyme, but in ſentence all one with him, vpon the .119. Pſalme part .19. writeth in this maner, *Definit in nullo homini eſſe præ-*

ſumendum, niſi in ſola dei pietate, quæ ex miſeris beatos facit, ex mortuis viuos. He determineth that a man muſt preſume in nothing but in ỹ only mercie of god which of miſerable maketh vs happy of deade mẽ aliue.

Another godly man of good antiquitie, not ſo famous in name whiche of purpoſe he ſuppreſſed to auoide vaine glorie in all his writinges, callyng hymſelf *Idiota*, is neuertheleſſe of the ſame opiniõ in diuers places of his workes, eſpecially *in Regulis ſancti viri. Quinta regula, quod in illis duodecim armis, nec in quocunque alio humano remedio confidas, ſed in ſola virtute Ieſu Chriſti qui dixit, confidite ego vici mundum: & alibi, princeps huius mundi eijcitur foras, quare & nos ſola eius virtute confidamus, & mundum poſſe vincere, & diabolum ſuperare.* The fifte rule of a godly mã is, that thou doe not truſt in thoſe twelue peces of armour, nor in any other humane remedie, but in the onely vertue of Ieſus Chriſt, which ſaieth be of good corage, I haue ouercome the world, & in an other place, the prince of this world is caſt out, wherfore lette vs truſt by his vertue alone both to ouercome the world, and to vanquiſhe the Deuill. Alſo in his

booke

booke *de conflictu carnis, & animæ. Cap. 6.* *Tibi domine deus meus attribuitur quicquid pertinet ad potentiam: diuinam autem potentiam euidentius nihil manifeſtat, quam iuſtificare impium, hoc eſt trahere peccatorem, iuxta quod legitur, Deus qui omnipotentiam tuam parcendo maxime, & miſerando manifeſtas, melius enim eſt iuſtificare quam creare, cum creando detur natura, iuſtificando autem, & auferatur culpa, & conferatur gratia.* To thee O lorde my god is aſcribed, whatſoeuer perteineth to power, and there is nothing that ſetteth forthe the power of God more euidently, then to iuſtifie an vngodly man, that is to drawe a ſinner, accordyng as it is redde (O God whiche ſhewest thine almightie power moſt of all in ſparyng and ſhewyng mercie) for it is a greater mater to iuſtifie, then to create, whereas in creating nature is geuen, but in iuſtifiyng ſinne is taken awaie, and grace geuen. I will conclude with *Venantius* in his expoſition of the *Crede*, wherein he followeth *Ruffinus* vppon the Article of remiſſiõ of ſinnes, & vſing almoſt the very wordes of *Ruffinus*, ſaieth on this maner. *Remiſſionem peccatorum nobis in hoc ſermone*

ſola credulitas ſufficit, nec ratio requiritur vbi principalis indulgentia comprobatur. Onely beliefe in this ſpeache is ſufficient to geue vs remiſſion of ſinnes, neither is any reaſon required, where mercie is proued to be the principall cauſe. Seiyng therfore that wee are compaſſed (as the Apoſtle ſaieth) with ſuche a cloude of witneſſes, I cannot but meruaile with what face the aduerſaries canne ſo cõfidently pronounce that the doctrine of iuſtification by faith alone, is newe doctrine neuer harde of in the Churche before this fortie or fiftie yeres. And for as muche as the witneſſes are in nomber ſo many, in tyme ſo auncient, in learnyng ſo excellent, that of all men they are reuerenced, and ſeeyng their teſtimonies are ſo diuerſe all to one ende, ſome affirmyng the doctrine in plaine termes, ſome yeldyng reaſons therof, ſome ſhewyng prookes and argumentes for it, ſome aunſweryng obiections made againſt it, and euery one of theſe in ſeuerall wordes phraſes and maners of ſpeakyng, I am ſuer though ſubtiltie canne deuiſe, ſtartyng holes to elude ſome of theim, all the craftе of the Deuill cannot bee able to a-

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vaide theim al. And if the only admonitiõ of August. be thought of you sufficient for both learned men and Christian menne, whiche is that a baren deade and vnfruct-full faithe is not sufficient for saluation, what thinke you so many admonitions of so sundrie, both learned and christian wri-ters, ought to woorke with all men, teaching that a true and liuely faith alone in the onely mercie of God by Jesus Christe doth iustifie? We agree with Augustine, that a solitarie faith doth not iustifie, if you can as well agree with the scripture and almost all auncient Fathers, that a fruitfull faith alone doeth iustifie not by merite of the fructes, but by takyng holde of Gods mercie.

The Papiste.

And that which is moste of all to be mer-uailed at, wheras the religion of this refor-med Church hath lefte vs nothing to serue God withall, but this onely and alone faith whiche they doe affirme to suffice, they doe by the free choise and will of man denied, clene take awaie this onely faith alsõ, like as al other gifts, & graces, & benefits vprising vnto man, by the death and blood shedding

of Ieſus Chriſte. For ſo muche as the free will of manne is the ſeate of grace, and the manſion houſe of faieth, whereby faieth is produced and brought foorth by the grace of God, as chiefe agent and worker thereof, and in the will of man, as in an apte receptackle and place to receiue the ſame, when no man canne beleue but he that will. And therfore for man to beleue both theſe two thinges are neceſſarilie required. Firſt is the acte of Gods grace, ſtirryng and mouynge the will of man therunto, ſecond is the conſente of mannes will to applie, and receiue the ſame, without the whiche conſente of mannes will, Goddes grace knocketh all in vaine. As it appeareth by the citezeins of Hieruſalem, vnto whom our ſauior Chriſt ſaieth in the Goſpell. Hieruſalem, Hieruſalem, whiche dooeſt ſlaie the Prophetes, and ſtoneſt them to death, that are ſent vnto thee, how often tymes would I haue gathered thy children, like as a Henne gathereth her chickens, vnderneath her wynges, and thou wouldeſt not. I would ſaith chriſt, but thou O Ieruſalē wouldeſt not. VVherby it appeareth, that god by his grace doth not worke his belefe in the ſoule of man, as

in a ſtocke, or in a ſtone, with out any conſente of mans parte, to be geuen thervnto, whē there is no man, that can by any other meane, receiue faithe, then by the conſente of his owne will, and therefore in the worke of faithe, Gods grace, and mans will muſte conſente, and ioigne together bothe. The Apoſtle ſaincte Paule, in witneſſe thereof ſaieth, by the grace of God, I am that I am, and his grace in me was not in vaine, but I haue laboured more aboundantly then thei all, and not I ſaieth ſaincte Paule, but the grace of God with me, and not without me as workyng before in me, and without my conſente, but *mecum*, with me. For Auguſtine ſaieth, that almightie God, whiche in the beginnyng, did create manne, without any conſent, aſkyng of manne therevnto, he will not nowe iuſtifie manne conſtreinedly, and whether he will or not, but with his owne conſente, will, and deſire therevnto. For the kyngdome of heauen, ſaieth our ſauiour Chriſt ſuffereth violence and the onely violente menne, whiche here will trauaile, laboure, and fight therefore, ſhalbe partakers of that kyngdome. VVhē the ioyes of heauen are not ſo vile, nor ſo

meane thynges, like as the Apoſtle ſaincte Paule ſaieth, but thei are worthe the labouryng for: ſeyng therefore it can not bee denied, without deniall of the expreſſe teſtimonies of the ſcriptures, but that the conſente of mannes will, muſt neceſſarily come with Goddes grace to receiue faithe, therefore, in the deniyng of the conſent of mannes will, thei deny faithe, and thus in fine, the religion of this newe reformed churche is brought (all circumſtaunces beyng duely examined) from onely faithe, and faithe alone, to haue no faithe at all.

The aunſwere.

It is a greate marueile to ſee you, and ſuche as you are, that boaſte of your free will, to bee ſo obſtinately blinde, that you will not ſee the truthe, but that wee doe acknowledge the iuſte iudgement of God in thoſe that ſtriue againſt him. But to auoide al your cauilling of free will, where by you goe about to amaſe the vnderſtanduyng, of ſuche as bee ſimple, I will firſte ſhewe, what we teache of free will, and then aunſwere your peuiſhe Sophiſtrie. And becauſe the name of free will, is ambiguous, and of diuers ſignifications, it is

expedient,

erpediente, to sette foorthe the sondrie meanynges thereof. Free will is sometymes taken as it is contrary to coacted or constrained will. Sometymes as it is contrary to a seruile, or bonde wille. And sometymes as it is, the election of that, whiche seemeth good, and is contrary to refusyng. But in the ambiguitie, of the twoo former significations, all the doubte of this controuersie dooeth consiste, wherof we determine after this maner. That manne before his falle, had free will, in euery respecte: he might haue chosen freely without any lette, or compulsion, that whiche was good in deede, and acceptable to God: For there was in his nature, nothyng to prouoke hym to euill. But man after his falle, bothe in hymself, and in all his posteritie, hath vtterly losste that free will, whiche I make the seconde meaning of the woorde, and hath his will, now altogether seruile, and bounde, so that he can will nothyng of hym self, that is good, and acceptable before God. And therefore the scripture saieth. Genesis the. vj. and viij. That all the immaginations of the thoughtes of mennes hartes, are onely

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euill continually. Our ſauiour Chriſt alſo Matth. xv. teacheth, that out of the corrupte harte of manne, proceadeth all wickedneſſe. And ſaincte Paule. y. Corin. iy. affirmeth, that we are not apte ἀφ' ἑαυτῶν ἱκανοί ἐσμεν of our ſelues, as of our ſelues, to thinke any thyng, that perteineth to the glorie of God. With an infinite noumber of places beſide, to the ſame effect, through out the Scripture, declaryng that before we be regenerate, and borne a newe, wee can will nothyng but that whiche is euill. Neuertheleſſe, wee doo not deny, that a manne hath free will in the firſte meanyng, for although his wille is bonde, and ſlaue vnto ſynne, before it bee made free, by the grace of God, yet is it not compelled, nor enforced by any externall coaction or Stoicall neceſſitie vnto euill, but volũtarily embraceth that, whiche is euill, and delighteth therein, and voluntarily doeth refuſe goodneſſe, and pleaſeth it ſelf in ille doyng. As for the thirde kinde of free will, which is an appetite, or election of that, whiche ſeemeth good, continueth in man after his fall (but yet ſubiecte to Gods prouidence) whereby he guideth all his

externall

erternall actions, but this is vnproperly called free wille, and therefore maie bee well omitted in this disputation. The whole matter of doubte resteth therefore in this, whether a manne hath his will so free, and vncorrupted, that he can discerne any thyng in true godlinesse, and applie hym selfe to receiue it. And here in this your discourse, a manne can hardely perceiue, whether you defende free will simplie with the *Pelagians*, or partly with the Papistes. But this is the maner of you all, to shewe your self, where you dare for shame, plaine *Pelagians* in deede, for all your diuinitie of free wil, is out of *Aristotle*, and not out of Gods woorde, but when you be pressed with the authoritie of scripture, to flie to some sorie shift of defence. But it is all one in a maner, to confute the *Pelagians*, and you, when it is proued out of the woorde of God, that the grace and goodnesse of God, woorketh all together, whatsoeuer is good in them that are regenerate. For it is neither of hym that willeth, nor of hym that runneth, but of GOD onely, that sheweth the mercie. Therefore it is no harde mater, to a-

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noide moſte of your cauillations, with that one diſtinction of free will, whiche is either free from coaction, and compulſion, or free from corruption, and bondage vnto ſynne. As when you wrangle of the receiuing of faithe, that no manne beleueth but he that will, I aunſwere, no manne is compelled to beleue, but he that beleueth, dooeth beleue willingly, and of his owne accorde, but that he hath a wille to beleue, is not of hymſelf, but of God. For GOD dooeth not onely offer mercie to our wille, but alſo geueth vs a wille to receiue it. As ſaincte Paule teſtifieth, God woorketh in vs, bothe to will, and to performe whatſoeuer is good, and pertainyng to our ſaluation. Phili. y. And where God giueth not a will, there menne can not beleue, though grace, and mercie bee offered vnto theim. As ſaincte Jhon teſtifieth in the. xij. Chapiter of his Goſpell, that the Jewes after ſo longe preachyng, and ſo many miracles woorkyng emong thē, did not beleue in him, and thei did not beleue, becauſe thei could not beleue in hym, for that God, accordyng to the Prophecie of Eſaie, had geuen theim ouer, in-

to a reprobate mynde. But if euery man had free will, as you defende it, it mighte not bee truely ſaied of any menne, thei could not beleue, becauſe God had blinded their iyes, and hardened their harte. For you holde, that euery manne maie beleue that wille, and that euery manne hath this wille, in his owne power. And the firſte parte of the ſentence in ſome reſpect maie be graunted, that eche manne maie beleue that wille, but the ſeconde parte is altogether falſe, that eche manne hath this wille in his power. But thoſe onely whom God hath appointed to ſaluation, he maketh willyng to beleue, that thei maie bee ſaued.

And whereas you quarell, that Chriſte would haue gathered, and Hieruſalem would not, it maketh nothyng to proue, that the Jewes had power of their wille, to receiue Chriſte, whiche ſainct Jhon vtterly denieth, ſaiyng, thei could not beleue. And concerning the will of God, and Chriſte, you ſhould not bee ignoraunte of that diſtinction, whiche youre Sentiaries dooeth acknowledge. That there is one will of Goddes determination, and an o-

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ther of his precepte, or commaundement, whiche thei call *voluntatem ſigni*. As when GOD commaunded Abraham, to kill his ſoonne, he declared one wille by his commaundemente, and yet the ende declared that he willed not the deathe of Iſaac. Theſe diuerſe willes, are not repugnant in God, neither dooeth he intende, contrary thynges by theim, but ſuche as maie well ſtande together. For he determined to ſaue Iſaac, for his promiſe ſake, and yet to trie the obedience of Abraham, by the commaundemente. So when Chriſte preached to Hieruſalem, he determined to call thoſe onely, that were elect of God, and yet to make the other inexcuſable, when he offered mercie vnto theim, and they by no meanes would receiue it. The reſte that you adde, of the conſent of mannes will, to bee neceſſarie vnto iuſtification, is ſo impertinent, that I muſe what you meaned to ſpeake one woorde of it. For who euer ſaied that God woorketh in the faithe of a manne as in a Stocke or Stone, or who euer denied the conſent of a mannes will to be required in beleeuing? This is no parte of the queſtiõ. But whether

ther euery mā that is not predestinat of god to saluation, hath it in his power to consent vnto faith, that he maie bee iustified, and so be saued, which is cleane to ouerthrowe the election and predestination of God, which is the chief foundatiō of our faith, & consequētly to ouerthrow the power, wisdome, glorie and authoritie of God ouer his creatures. For if euery able and skilful workeman, determineth of the ende and vse of his workemanship, before he beginneth it: with what reason can we take that frō ȳ creator of all thinges, who as Salomon witnesseth, made all thinges for his owne glory, euen the wicked man for the daie of his wrath. Your conclusion is verie clerkely, that we haue driuē all thinges to faith alone, & whē all is duely examined, wee haue no fathe at all. When *Zeno* had disputed longe that there was no mouynge, *Diogenes* walked vp and doune his scole, and beeyng demaunded, what he was doing, he aunswered I am confuting of *Zeno* his argumentes. In whiche behauour he shewed a dowble example of wisedome, first because he vouchesaued not to aūswere the subtilties of *Zeno* in so vaine a matter, & secondly for that his sensible action, did sufficiently confute the Philosophers vaine spe-

culation. We will therefore holde our peace in this caſe, and let the matter it ſelf ſpeake for vs. If it were not that wee had faithe to Godward, why ſhould we troble our ſelues in this controuerſie of religion? If we ſough riches, honour, pleaſures, or whatſoeuer the outwarde man can wiſhe for, where ſhould we ſoner finde it, then in Popery? If wee ſought any thing in this life by our profeſſiõ, why ſhould we not leaue it in time of perſecution? Let the life & death therfore of theim that haue ſuffered martirdome for our religion, declare whether for maintenaunce of faithe and truſte in God, or for confidence in the worlde, we haue taken this contention in hande. But ſeing you are diſpoſed to dally with vs in deniyng our faithe, you ſhal geue me leaue to diſproue in good earneſt, your iuſtification. For if you haue none other but theſe three, which al learnyng (you ſaie) doth agree of, I ſuppoſe it not vnpoſſible by your owne learning, to cõuince that iuſtification in papiſtry, is either very vaine, or els none at all. And becauſe your diſtinction is ſo preposterus of it ſelf, it ſhal not be againſt order to begin with the laſt kinde firſte, whiche is (you ſaie) when of a iuſt mã is made a more iuſt mã. If no man be iuſt, how can there be

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degrees in iustification? If the scripture teache (as I weene you wil not deny) that all men are sinners, and that no sinner is iust, then no man can bee made of a iuste manne moze iuste. But because I promised to deale with you rather by youre owne learnyng, thē by scriptures, if I can disproue your two first kindes of iustification, the third muste needes vanishe awaie of it selfe. Iustificatiō by baptisme is your first kind, by penaunce, your second kinde. If a childe be iustified by Baptisme, & die in that state of iustification, he cometh not into purgatorie. And therfore nedeth neither Dirge nor Masse to be saide for hym: but by saiyng Dirge and Masse for such one, you acknowledge him to be in purgatorie, therfore you confesse he is not iustified. And so your owne catholike doinges denie your learned saiynges of iustification by Baptisme. Lette vs see if iustification by penaunce be any thing surer. When a manne hath shryuen himselfe, & receiued absolution, I trowe you will saie hee is iustified by penaunce. But so soone as he is gone from the Priestе, if he fall into deadlie sinne, he is become *lapsus* again. And it is the doctrine of al the Sententiaries, y euery euil desier, with consente is deadlie sinne, as if the partie,

that is ſhriuen, when he cometh out of the church, ſeeth a faire woman, & luſteth after her, he hath cõmitted adulterie in his harte with her, if he mæte his enemie, & deſire reuengement, he is a murtherer. If he behold any houſe, land, or other goods, & cattelles, that is not his, and couet it, he breaketh the x. commaundement, & ſo of the reſt. Wherfore, ſo ſone as euer hee thinketh an euill thought, after his abſolution, all the fatte is in the fire, he hath loſte his iuſtification. So that he muſt be ſhriuen ten thouſand tymes in a yere, or els he muſt not tary, but a ſhort while in his iuſtification. A miſerable conſcience or none at al, muſt that man haue, that truſteth to ſuche a iuſtification. But you wil ſaie, he needeth not to fall by concupiſcence ſo often. But I ſaie, hee is a falſe hypocrite, that dare ſo ſaie, of hym ſelfe. Saint Paule was not inferiour to any man, in the graces of regeneration, and yet he confeſſeth, that there was an other Lawe in his members, whiche was reſiſtaunte to the lawe of his minde, & ſo far preuailed, that it brought him continually, captiue vnto the lawe of ſynne, in ſo much that it did wryng out of him, this pathetical exclamation: miſerable man that I am, who ſhal deliuer me from this bodie of

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ſynne: And findeth no other comforte, but the mercie of GOD in Chriſte Roma. viij. Wherefore ſeeyng both the firſte iuſtifications faile, the thirde muſte nœdes fall, and therefore excepte you canne finde another iuſtification you are like to haue none at all at leſt wiſe of any value to make you righteous by your owne learnyng.

The Papiſte.

My poore witte, learnyng, and conſcience being fully perſwaded, that al the premiſes, be of ſuche truthe, and veritie, as I haue expreſſed, I thought it good to make declaratiō ther of chiefly for diſcharge of cōſcience, and partly to meete with this common obiectiō, that we haue nothyng to ſaie, but ſtande wholie vpon a wilfull frowardneſſe, obſtinacie, and vainglory, hauing neither ſcripture, doctour, argument nor reaſon to alledge, for the defence of the matter, that wee ſtande in. And for ſome triall to be made of my fidelitie, and truth, in the allegatiōs of the premiſſes, I doe offer my ſelf to turne the bookes of the ſcriptures, doctours, and holy fathers, whē wher, and before whom I ſhall bee called. And by the bokes beeyng indifferently redde, iudge betwixte vs. Doubtleſſe this is the whole deſire, and intente I had in the writing hereof, &

not any other deſire, I had of liberty, enlargemente, or heare to liue. For what deſire ſhould a chriſtian man haue, to liue in that Realme, that ſleaeth them that would their wealth, and is angrie with them that would helpe their euilles, what deſire ſhould a chriſten man haue, to liue in that realme, that ſetteth naught by, and deſtroyeth, thoſe that dooe watche, and praie to doe good, and ſetteth by thoſe, that do watch, and trauaile for to doe euill? VVho would deſire to liue in ſuche a Realme, where the Elders, and aunciente menne thereof, the wiſe, godly, and verteous, doe liue diſcontented, and wheras the youth, witleſſe, graceleſſe, and vitious, doe liue beſt contented, and pleaſed? who would deſire to liue in that Realme, where ſuche vices are of ſubiectes openly cõmitted, whiche in all other Chriſtian realmes thei feare to doe in ſecrete? and where all that thei deſire, thei procure, and all that thei procure, thei doe attaine, and all that is euill, thei thinke, and all that thei thinke, thei ſaie, and all that thei ſaie, thei maie dooe, and that that thei may dooe, thei dare do, and putte in operation. And therfore, I can haue by no righte reaſon, any deſire of enlargemente of libertie, or yet hope any while to liue.

The aunſwere.

A man

A man may doubte for al your proteſtatiõ whether your wit, learnyng and conſcience bee ſo perſuaded of all the premiſſes, as you pretẽde: of which ſome be ſo abſurde, that no man of any witte or learnyng canne be perſwaded in theim. And whereas you thinke you haue aunſwered the common obiection that you haue nothing to ſaie, I ſuppoſe by the iudgemente of wiſe menne you haue rather confirmed the ſame, that either you haue nothyng to ſaie, or that which you ſaie is nothing to the purpoſe. Youre fidelitie in the allegations ſhoulde better haue appeared, if you had noted the places at the firſte, which either muſt bee imputed to fraude or to lacke of bokes that it was omitted, but by notyng of ſome places it ſhoulde ſæme you wanted no bookes, and your ſtreight keping I ſuppoſe is not ſuche, but you might haue had bokes if you liſt. You cõclude your Apology with an odious diffamatiõ of the whole ſtate of our princes gouernemente, which if it haue failed in anie poincte, it was in ouer muche clemencie ſhewed towardes ſuche as you are. It cannot be denied, but menne of good profeſſion are oftentymes wicked in liuyng, and many of no profeſſion be a ſlander to thoſe of true religion. But howe ſoeuer

menne be malicious and vngodly bente, the state alloweth theym not, but punisheth theim, that by order of lawe are conuicted to be suche. Wherfore to make suche an out crie, as though nothing but murther, oppression, filthines and all kinde of vngodlines, yea nothing els but a confusion of al wickednes were openly maintained: it sauoureth neither of truthe, nor of the spirite of God, nor of the affection of a good subiect. If *Nero Domitian* or *Heliogabalus* raged in the worlde, with what other Rhethorike would you haue painted out their regiment then this that you haue abused againste this present gouerment? the praise whereof if the present age enuie, the posteritie will merueile at it, when neither in memorie nor in monumentes beyng compared without affection, the like shall euer be founde before it. God geue all true Subiectes grace to bee thankefull for it, and so to behaue themselues therein, that through his mercie it maie be many yeres more, most happelie continued.

FINIS.